CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS. BOSTON, SATURDAY, JANUARY 4, 1845. VOL. XXIV.—NO. 1.

For the Register.

BIBLE THEOSOPHY. NO. X.

THE KIND OF PERFECTION ATTRIBUTABLE TO THE MORALITY OF THE BIBLE.

Whoever expects, on opening the Bible, to find a pure and perfect doctrine of morals inscribed, in letters of light, on all its pages, entertains a manifest mistake. This light, at first, is obscure, but waxes in brightness from the beginning to the end of the Old Testament. It is in the New, however, that it culminates to the point of perfection.

Cain sheds the blood of Abel, his own brother. He is adjudged a very guilty criminal and sentenced to be a fugitive and a vagabond in the earth. Lamech, of the seventh generation, in the line of Cain, is reported to have said; 'I have slain a man—a young man—and if Cain shall be avenged seven fold, truly Lamech seventy and seven fold.' But what he had actually done, or what he suffered for it, we are not certified. The sons of God—natives of heaven—being smitten with the beauty of the daughters of men, forsook their own habitation, renouncing their original dignity, and took up their residence on earth and married human wives. By this means the race of mankind became corrupted, and the earth filled with violence. This iniquity was summarily recompensed. God cast the apostate angels down to hell, bound in chains of everlasting darkness, and sent a flood of waters upon the earth to destroy all flesh. Noah, having miraculously escaped the destruction of the flood, drank wine to extreme intoxication, and lay uncovered in his tent. His son, Ham, found him in this condition, but did not hide the shame of his father. For this undutiful conduct he was accursed to be 'a servant of servants unto his brethren.' Which was the greater transgressor, the son or the father? Abraham keeps a concubine and has slaves born in his own house; likewise slaves bought with money. For this, however, he is not censured. Rebecca is so partial to her son, Jacob, that she plots by stratagem and falsehood, to invest him with the prerogative of the first born which belonged to his brother Esau. Jacob participates in this fraud. But neither mother nor son are criminated for their ungenerous conduct. Jacob employs trickery in his negotiation with Laban; but no blame is attached to him in this insidious policy. Moses slays an Egyptian and hides him in the sand. But the equity of this deed is not questioned in the sacred history. Achan purloins a garment and a wedge of gold from the spoils of Jericho; and for this theft, both he and all his family are publicly executed, and a lasting monument of disgrace is raised over their dead bodies. Samuel subjects the captive king of Amalek to a barbarous death, 'hewing him in pieces'—lopping off his hands and feet at the altar of the Lord. Elijah causes four hundred men to be put to death, because their religion and his own, were not the same. David, on his death bed, gave a charge to Solomon to inflict death upon two men, for old and obsolete offences; which, if they deserved capital punishment at all, it should, long before, have been retributed on them by himself.

The fact cannot be reasonably doubted, that we have no pure and indefectible doctrine of morals in the Old Testament. The declaration of our Savior; 'Moses, for the hardness of your hearts, gave you that precept;' and the statement made by Ezekiel, 'I gave them statues which were not good, and judgments by which they should not live,' are replete with significance and truth. The science of morals has grown up in conjunction with the development of man's rational and moral nature. The Jewish prophets stood much in advance of Moses, the lawgiver of the nation. The latter placed ceremonial duties on much the same foundation as he did the moral. His code was sanguinary, but with them the sentiment of mercy spoke in a more audible voice. They said, 'Bring no more vain oblations; incense is an abomination; your hands are full of blood; wash you, make your clean; cease to do evil, learn to do well; seek judgment; relieve the oppressed; do justice to the fatherless; plead for the widow.' And then and thus was it promised; 'Though your sins be as scarlet, they shall become white as snow; though red like crimson, they shall be as wool.'

The morality of Christian nations has been formed much more on the type of the Old Testament than that of the New. Hence it has occurred that religious intolerance and capital punishment have been so rife and general. Christian ministers, at the present day and in our own New England, zealously defend the infliction of death on the ground that it is authorized in the Jewish Scriptures. The gallows, say they, must not be abolished. The Scriptural argument, however, is very lame and defective. But one gallows is mentioned in the Bible; and that was in Persia, not in Judea. If the Old Testament be good authority for the propriety of capital punishment it is equally available for a great deal more. This punishment should not be administered by the instrumentality of the gallows, but by that of stones. Moses ordained that capital offenders should *be stoned* to death. And these offenders were not *murderers* only, but also thieves, idolators, Sabbath-breakers, adulterers, and obstinate sons. If we go for one case, we must, if consistent go for the whole. If we adopt the Mosaic code, we must abolish the gallows and fall back upon a more ancient institution. And we must greatly enlarge the catalogue of capital offences. It must include a multitude of names now registered in the records of our state-prisons and houses of correction. Many too, which have never been entered on any black list whatever. Shall we then, go for the whole? If not, then let us be consistent and go for none. We are certainly, no more bound to one than we are to them all.

As Christians our platform is the New Testament. The Old imposes a yoke which neither we nor our fathers can, or could bear. It contains 'the beggarly elements' of barbarous ages. And can the propriety of taking away a man's life for an offence against society, be defended by any instructions given by Jesus Christ or his apostles? In what passage of New Testament Scripture is that principl elegitimatized, which invests human hands with the power of inflicting human death? Our Savior once said; 'Ye have heard it said by them of old time; an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil. If a man smite you on one cheek let him strike the other also.' He thus annulled the Jewish law of retaliation. This law stood on the principle of revenge. It included capital punishment. It ordained stripe for stripe; wound for wound; life for life. The execution of a man for murder is pure revenge. The murderer must lose his own life as a compensation for having taken the life of his neighbor. But what benefit is thus effected? Is any good done? What reparation is made? Who is the better off?

As all revenge is useless, it is forbidden by the law of Christ. Revenge never reforms the transgressor. He must be won to true repentance by the law of conscience and of love. The Son of man came into the world not to destroy men's lives—however guilty—but to save them. He saves them—delivering them from their sins—not through the influences of wrath, but those of mercy.

There was once a woman brought before the Son of Man, charged with an offence, accounted capital, by the law of Moses. He was requested to give judgment in the case. The question was not whether the woman were guilty, but being guilty, what should be her punishment? Should she be given over to the proper authorities for execution? And how did he treat this case? He said to her accusers; 'Let him among you who is without sin, cast the first stone at her.' And to the woman; 'Go, and sin no more.' And what effect did this disposal of the case have on the parties? On the part of those who had brought the woman forward for judgment, it produced *reflection, self-consideration, self-conviction, kindly feelings.* They were disarmed of all hostile purposes toward the woman. They could not injure her without violating the law—'Thou shalt love thy neighbor as thyself.' And can any man do the same thing without violating this law? You put a man to death for a great crime. You would not choose to have death inflicted upon yourself for the same thing. In taking away a man's life, you do not do to him as you would that men should do to you, were you in his case. You would desire to live and repent of your misdeed. Let then others live and repent. Be actuated by the same spirit as was Jesus when he delivered the woman from the hands of her adversaries, saying to her, 'Go and sin no more.' This is the morality of the Gospel. And the doctrine of morals is not perfected until it has reached this elevation. 'There is no fear in love;' neither is there any revenge. It effects the casting out of fear, as it equally casteth out all wrath, resentment and dire vengeance. How would you treat your own son, who had shed blood, if you had his case wholly in your own hand? You surely, would treat him as Jesus did the woman; pray, beseech and command him to go and sin no more.

S. F.

For the Register.

Amid the strange, the varied, the ever changing scenes of this earthly existence, in viewing its oft-times painful contrasts of joy and sorrow, health and sickness, wealth and poverty, pleasure and pain, the question is forced home to the mind, with a power which will not be resisted, 'say, what is this life?' And it is a question echoed from all nature, from the starry firmament above, from the snow clad mountain that mingles its summit with the clouds, to the simplest flower that starts into life, and withers in an hour. *We*, indeed,' say they, 'fulfil the order of our being; we accomplish all that was intended for us to perform. But, say, what is the aim of your existence? Is it ever to be thus imperfect? Is it intended for you alone to fulfil no appointed end? *If not*, why live, or rather why *slumber* as ye do?'

For a reply to these questions, we might indeed look in vain to the highest, the noblest forms of nature, yet where can we find one more full of meaning, than in these words of the apostle, 'For the things which are seen are temporal, but the things which are not seen are eternal.' There is a life, over which the grave hath no power!

Here, then, is the keyto the great mysteries of life; its strange events are no longer shrouded in darkness, for the bright sunlight of immortality has pierced the gloom, and shed a halo of blessed radiance over all the joys and trials of life, and to the watchful and prepared spirit has rendered its darkest and most stormy passages, a pathway of flowers to his unfading home above. This, then, is life: a varied and transient scene indeed, yet one full of intense interest and meaning; a stage for the development of character, a period for the unfolding of the spiritual nature, a season for preparing the soul for that higher life, that field of wider action and untiring progress, in which the spirit may go ever upward and onward, without aught to arrest its ceaseless efforts and constant advancement. And over all this is shed the blessed influence of a Father's unchangeable love, who chastens but for good, whose darkest dispensations are full of mercy and goodness, and whose revelation of immortality, through Him who gave himself for us, has shed a light of hope even through the gloom of the grave, which now, to the Christian spirit, seems but as the golden and beautiful gate, to the entrance of the more glorious court of the temple of the Most High.

Viewed in this light, how does everything assume a new and more glorious aspect. The transient, the unsatisfactory nature of life has passed away, for the end is not yet; its manifold infirmities and trials are borne with submission and patience, for they are known to endure but for a season, and even those darker appointments, that oft-times weigh the spirit to the earth, and crush its brightest hopes and aspirations, are felt to proceed from the same unchangeable hand of infinite love and goodness. And how do the daily petty occurrences of life receive a deep and almost unknown significance when viewed in this light? The slightest: resolve, the most trivial event, ends not with the passing moment, but cast its shadow for good or evil, far through the regions of eternity.—The life that now is, is but the entrance of that which is to come; and as, in fabled story, there were dark, and low, and gloomy caverns and ways to be passed through, ere the wayfarer could reach the gorgeous and magnificent apartments, which were to consummate the end of all his efforts and toils, so is it with this world; the trials of life, though lightened, indeed, by many a beacon light of hope and joy, yet all point upward, and, though their roots, deeply imbedded in this earthly soil, are damp and noxious, and unsightly to the eye, yet far above, reaching even to the heavens, may be seen their spreading and luxurious boughs, bearing rich and magnificent flowers and fruit.

Yet, with this view of life, which the truly christian spirit cannot but take, in its moments of deeper faith and hope, why is it, that, in those trials which all must meet, which almost all have passed through, the parting with the dear and tenderly beloved of the family circle, why is it, that, at such seasons, there still hangs so deep a gloom over the bereaved home, as if no voice had spoken of that world, where the divided and desolate earthly household may again and forever be reunited? Did we truly believe in a Father of unchangeable love, did we cherish a deep and living faith in that life over which the grave hath no power, should we not yield up those dearest to us, in sadness, indeed, at our own loss, but with a far deeper hope and gladness for their unspeakable gain!

'If ye loved me,' said our Savior, 'ye would rejoice, because I go unto the Father.' And O, why should we mourn! for they have exchanged the dusty pavements of earth, for the starry courts of Heaven; the infirmities, the trials, the ever-changing scene of life, for a calm, deep, and abiding rest, resulting from ceaseless progress and constant spiritual improvement, in the nearer presence of the Eternal.

Let us, then, no longer mourn as without hope,

> '*We* are the dead and buried,
> We, who do yet survive;
> In the grave of sense interred,
> *We*, dead, *they* yet survive.'

Let not their names be forgotten or unspoken around the domestic hearth, at the social meal, by the family altar; let them be remembered and cherished and embalmed in every heart, and that memory be as a beacon light to guide the weary traveller to his higher home. And when we have stood by the dying bed of the pure, the young, the most cherished of the family circle, and seen the calm, the quiet trust of the departing spirit, and heard those last words of affiance and faith—we have been led to exclaim, 'Blessed be God for the *hope* we have now *home there.*' And though the passage to that second home may be oftimes stormy and painful, yet the bow of promise has spanned the troubled waters, and He will be our guide, who has said, 'I will never leave nor forsake thee.'

Let then life no longer be regarded as it often is,—a scene of disappointment, trial and bereavement, for it has a deeper, holier meaning; and at this season, when, in a peculiar manner, the remembrance of those once with us comes back, and we seem to view over again the days that are past; let us not mourn as those without hope, but remember the past with gratitude, and look to the future with trust and holy faith. And as the new year again dawns, while we reflect upon this transcient scene of being, and feel the uncertainty of our continuance here, let us yet more remember that we are to *live* forever, that this life is but the commencement; that all those powers and faculties of thought and being, now in embryo, are to develop and unfold themselves in a higher state of existence, —a life of endless progress and advancement. What then is *this* life? Not indeed disappointment and trial, but a state of existence, designed by a being of infinite wisdom and love, for the development of the spiritual nature, for progress and improvement. With these truths revealed to us, what should be our aim? Not a life of quietness, of ease and of pleasure, but a constant effort for progress, a cultivation of the *whole* man. With powers and affections that cannot grow old or decay, but through our own fault, with an eternity of endless progress beyond, is not all in our power? Why then wait, why pause, in the glorious career unfolded to our view? Let us rather be up and doing, and no longer slumber in fatal security, but, deeply *feeling* the earnestness, the reality of life, strive ever upward and onward, under the eye of Him, who looketh not merely on the outward action, but discerneth the thoughts and intents of the heart. 'For the things that are seen are temporal, but the things that are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens.'

M.

PROSPECTUS OF THE MEADVILLE THEOLOGICAL SCHOOL.

In issuing the present Prospectus, we have the pleasure of stating that since the date of our preliminary one, August 23d, 1844, the School has gone into operation. A donation has been made to it of a substantial brick building, which has been divided into two convenient recitation rooms and a chapel capable of accommodating 150 or 200 persons.

The Library contains 500 volumes, and will be increased as the wants of the School require. In addition to this, the students will have access to private libraries containing in the aggregate 2000 volumes. Each student will be furnished with twenty or thirty volumes of text books.

Applicants for admission must bring satisfactory testimonials of a good moral character; they must also be acquainted with English Grammar, Geography, Arithmetic, and the elementary principles of Natural Philosophy. Persons already engaged in the ministry who are destitute of these acquirements, may pursue the studies and attend the exercises of the school, but will not be considered as regular members, nor will they, at the end of the course, be entitled to a certificate as graduates of the school.

N. B. Students must not, because possessed of the knowledge requisite for admission, suppose themselves qualified to derive *full* benefit from the studies of the School. They ought, if they have the means, to prepare themselves by a thorough English, and, if possible, a good classical education. A knowledge of Greek they will find to be especially important in the study of the New Testament.

The Course of Study will embrace:—History and Explanation of the Old and New Testaments; Biblical Antiquities; Evidences of Natural and Revealed Religion; Mental and Moral Philosophy; Logic and Rhetoric; Composition and Delivery of Sermons; Ecclesiastical History; Systematic Theology; Pastoral Care; Greek, Hebrew, Latin and German Languages, Optional with the Student.

A full course of study will occupy three years, but students will be admitted for a shorter period. Candidates for an advanced standing will be examined in the previous studies of the class which they propose to enter. It is very desirable that all who propose to enter, should be here at the annual Commencement. Those who come later must be ready for examination in the studies through which their class shall have passed.

For the convenience of those who may wish to attend the exercises upon any one branch of Theology, we subjoin the order of studies. Although as accurate as it can be made in the beginning, it will be subject to alterations.

First Year.—*First Term:*—Paley's Natural Theology; Butler's Analogy; Jahn's Archæology; Upham's Mental Philosophy; Gerard's Institutes of Biblical Criticism; Campbell's Disertations and Prefaces; New Testament Interpretation.

Second Term:—Palfrey's Lowell Lectures, with references to Butler, Norton, Paley and Lardner; Logic; Dymond's Moral Philosophy; Gerard's Institutes (concluded); New Testament Interpretation (continued).

Throughout the year there will be semi-monthly exercies in writing Themes.

Second Year.—*First Term:*—Old Testament Literature; Rhetoric; New Testament Interpretation (continued); Ecclesiastical History of the First Three Centuries. Murdock's Mosheim, with reference to other Works.

Second Term:—Old Testament Interpretation; Outlines of Sermons; Systematic Theology; New Testament Interpretation (concluded); Ecclesiastical History of first three Centuries (concluded); Ecclesiastical History of the Middle Ages.

Third Year.—*First Term:*—Old Testament Interpretation (concluded); Systematic Theology (continued); Composition and Delivery of Sermons; Critical Examination of Questions pertaining to New Testament Interpretation; Ecclesiastical History since the Reformation.

Second Term:—Systematic Theology (concluded); Composition and Delivery of Sermons; Critical Examination of Questions pertaining to New Testament Interpretation; Lectures on Pastoral Care.

Hebrew, and for the present, Greek will be regularly taught to students desirous of acquiring these Languages. Students who wish to *improve* their knowledge of Latin or Greek will be aided as much as the time of the Professors will justify.

There will be weekly exercises in extempore speaking, and also social meetings for religious improvement. The exercises in preaching will be conducted with a view to give the student accuracy, strength and facility in preaching both extemporaneous and written sermons.

The Professor of Pastoral Care will visit the School annually after the three classes shall have been formed, for the purpose of giving his course of Lectures. The two other Professors will devote themselves to the School constantly.

Persons wishing to know the religious sentiments of the School, are informed that it has been established by the United efforts of the Christian and Unitarian denominations. To such as are ignorant how far these denominations acknowledge the right of private judgment we would further say, that students of all persuasions are entitled to equal privileges, and will receive like attention.

The annual Commencement of the School will be on the 2d Monday of September. There will be two vacations; one of two weeks, beginning on the last Monday of January, the other of ten weeks next preceding the Commencement.

It is very desirable that applicants for admission should send in notice of their intention some weeks previously to the annual Commencement, that the necessary arrangements may be made.

No charge will be made for tuition or for the use of text books.

Boarding and Lodging can be obtained in private families at from $ 1,25 to $ 2 per week. In some cases this includes fuel and lights, in others not. A small building has been procured in which some of the students board together at an expensee of 75 cts. per week exclusive of fuel and lights. Should the number of Students require, it is intended at the commencement of another year to provide a commodious building, where it is expected that the expense of Board and Lodging inclusive of fuel and lights and also of washing, shall not exceed $ 1 or at the most $ 1,25 per week.

Meadville is a healthy and pleasantly located village, on the main road from Pittsburgh to Erie, ninety-three miles north of the former place, and thirty-seven miles south of the latter.

Professors.—Rev. R. P. Stebbins, Professor of Hebrew Literature, Systematic Theology and Sacred Rhetoric; Rev. G. W. Hosmer, Professor of Pastoral Care; Rev. F. Huidekoper,† Professor of Hermeneutics, New Testament Interpretation and Literature, and Ecclesiastical History.

Visiting Committee.—Rev. O. E. Morrill, Auburn, N Y., Rev. I. N. Walter, New Carlisle, O.; Rev. J. Badger, Honeoye Falls, N. Y.; Rev. J. E. Church, Spring Corners, Pa.; Rev. Jason M'Kee, Laona, N. Y.; Rev. E. G. Holland, Cincinnati, O.; Rev. O. Dewey, D. D., New York.; Rev. A. P. Peabody, Portsmouth, N. H.; Rev. J. F. Clarke, Boston, Mass.; Rev. J. H. Perkins, Cincinnati, O.; Rev. J. H. Heywood, Louisville, Ky.; H. J. Huidekoper, Esq., Meadville, Pa.

Meadville, Penn. Dec. 10. 1844.

* Prof. Stebbins also gives instruction in the Evidences of Natural and Revealed Religion, and in Mental and Moral Philosophy.

† Prof. Huidekoper also gives instruction in Greek, Latin and German.

There are also 400 vols. of Text books making 900 in all.

PUSEYISM—RELIGIOUS AGITATION IN IRELAND.

We find by the papers received by the last Steamer, that some Theological discussions have recently arisen in the secular press of London, which indicates a considerable agitation of the public mind in this direction. As this discussion is somewhat curious, and may interest some of our readers, we lay portions of it before them. Its character and the particular occasion of it, may be gathered from the following article in the 'Morning Chronicle.'

'Two eminent and rival authorities on ecclesiastical matters in the metropolis are just now placed in what Brother Jonathan calls a 'fix,' by the progress of the Tractarian absurdities. We allude to the Bishop of London and the *Times* newspaper. Practiced as both are in the art and mystery of trimming, their exquisite dexterity has brought them into a position which leaves no choice but between a hazardous advance and a peculiarly ungraceful retreat. The Bishop, who is certainly not the worst tactician, has just effected a retrogade movement so palpably absurd and inconsistent as to indicate the utmost confusion and perplexity of mind. The *Times* shows symptoms of being about to do something more. It has hung out the signals which, from experience, the public know to be the precursors, not simply of a movement backwards, but of a sudden, desperate, and complete wheel-about to the very opposite point of the compass from that towards which it has been lately tending.

Singularly enough, the difficulties of both the Bishop and the journal arise mainly out of one particular Puseyite innovation, namely, the offertory collection. That such a collection is directed by the rubric attached to the offertory in the Common Prayer Book cannot admit of a doubt. The words are, that while the sentences of the offertory are being read, 'the deacons, churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided by the parish for that purpose, &c. &c.' The language of the rubric, therefore, which is a part of the law of the land as well as of the law of the Church, is perfectly plain. The practice of making a collection, however, had fallen entirely into disuse. It was dead, and buried, and forgotten, when the zeal of some Puseyite antiquarians exhumed it, with certain other contemporaneous usages, to the surprise and dismay of their unsympathising congregations. Everybody knows how dexterously the Bishop of London has dealt with the Tractarian revivals in his diocese, how ingeniously he has balanced opposite parties one against the other, creating out of the two a sort of middle or Bloomfieldian party, of whom he himself is the luminary. Let those who wish to see with what learned impartiality he has adjudicated upon the surplice point—with what profound judgment he has settled the south-westerly aspect of the reading desk—with what boldness and originality he has gone to the very depths of the candle question—turn to the charge of 1842, where these grave matters are set forth. Upon these the Bishop has adopted the principle of a compromise, a principle which has been the guiding star of his whole life. But respecting the offertory collection he took a decided course. He cordially approved of its revival, and endeavored to make it general in his diocese. Of all the innovations, however, this turns out to be most dangerous, for it brings the innovators into direct conflict with John Bull on one of his very tenderest points. He can bear much, but this thing he will not stand, and whether the novelty be thrust upon him by Puseyites, or mere Bloomfieldites, he buttons up his pocket with an aspect of black determination, and says doggedly, 'not a penny.' The love of liberty, Burke tells us, has been with Englishmen 'fixed and attached on the specific point of taxation.' By taxation they have been driven to the attainment of every solid security of freedom from Magna Charta to the Reform Bill. By taxation it would seem they are likely to be driven also to the discovery of some effectual means of resisting the Puseyite encroachments.

The usual innovations, it appears, were recently attempted in a Church newly erected at Wood-green, Tottenham. The curate, Mr. Twining, was zealous for the rubrics, the congregation no less zealous against them. Discussion and excitement soon spread through the parish, and a deputation of the resisting parishioners appealed to the Bishop against the changes. What could the Bishop do? He urged upon the deputation that no evil and no discord would result, if they would only—waive all their objections and quietly submit. As for the offertory, that he really could not give up. Any congregation which rejects it, rejects him also, for he will not preach where a collection is not made. Even the prospect of losing the episcopal favor did not shake the Tottenham deputation. They would have no changes, no collection, whatever might be the consequence. The Bishop's characteristic prudence whispered that it was not wise to send such men away discontented on such a point. He wavered, and ultimately gave in to the lame and impotent compromise that the new forms should *be suspended for a year.* Was there ever such a confession of weak perplexity? The course for those congregations who dislike Puseyite innovations is now clear—they have nothing to do but to resist. The Bishop is not a man to run risks for any principle that ever yet was enunciated. He is, to use Mr. Wakely's phrase, 'squeezable.' His character will not stand higher; but it may be better understood from this last transaction.

As Tottenham has had the honor of checking the revivalism of the Bishop of London, so the parish of Hurst, in Berkshire, has the credit, not of checking or damping, but, as far as can be seen at present, of absolutely quenching the more thorough going Tractarian zeal which so lately scorched us from the columns of our contemporary the *Times*. The *Times*, like the Bishop, has little to deplore in the way of foolish fidelity to its principles. It has watched the turns of the tide, and used its skill to keep always in high water. Its zeal has been strictly forensic, and evidently applicable to either side of almost any given question. In its odd and unaccountable liking for Puseyism, however, there was something genuine. It looked sincere. It gave one idea of an inveterate dealer in humbug in whose nature there was still one serious chord, capable, when struck, of a true and natural response. The *Times*, old sinner that it is, has really been in earnest, we believe, in supporting the Puseyites through thick and thin, throwing a decent veil over the most glaring absurdities, or finding the most ingenious defence for the worst extravagances. All at once, however, it has turned round, fiercely and violently, against the adherents to the rubrics, in the matter of the offertory collection.

Mr. Cameron, curate of Hurst, has revived the offertory, and Mr. John Walter, of Bearwood, one of his parishoners, is particularly displeased with that revival. Mr. Walter takes a legal opinion on the matter, which helps him but little; addresses an argument to Mr. Cameron, which helps him still less; and lastly appeals to the diocesan, the Bishop of Oxford, from whom he receives the comfortable assurance that the offensive revival is quite right and proper, and that there is nothing wrong in connection with it—but the conduct of those by whom it was opposed. The impropriety of the Rev. Mr. Cameron's proceedings seems to have opened the eyes of the *Times* to the objectionable nature of the offertory innovation; for our contemporary has at once applied itself to the crushing of that scheme, putting in requisition against it all its varieties of great and small 'thunder.' Is this the commencement of an anti-Tractarian crusade? Are the Puseyites to be written down, as they have been written up? We should be glad to see the *Times* adopt more rational views of the Oxford theology, if we could only attribute the same sincerity to its hostility that has hitherto distinguished its support. We can hardly suppose, however, that our contemporary is about to retract all that it has been preaching so long. It has done very much more than enough in that way already. It can hardly be about to throw off the last rag of its virtue.

The course pursued by the 'Times,' alluded to above, may be learned from the following editorial in that paper of Nov. 27th.

It is our hope and pride that we yield to none in our anxiety to see the Church restored to that order, that purity, that efficiency, and that hold on the affections of the people which she has too evidently lost this century or so. We are prepossessed in favor of any measure whatever which promises such a result. We are the devoted friends and allies of any men who so much as seem to take this line zealously and consistently. To those heads of the Church in particular who seem to tread in the old ways, we have repeatedly offered our warmest acknowledgments. But we venture to ask any considerate person, whether, in the present confusion of tongues, divisions of counsels, vacillations, derelictions, extravagant assumptions, and weak concessions, it does not become very allowable, if not absolutely necessary, to fall back on common sense, and even wholesome prejudice, at least in trivial questions? No one of ordinary self-respect can endure to be ordered and counter-ordered, charged and counter-charged, compelled to do this in this parish, the contrary in the next, to pass from system to system every time one changes one's residence, and go through all the pains and penalties of a new conversion every month of one's life. * * *

If any body in so universal a hubbub has the good fortune to possess such a thing as a well-founded and long-tried opinion, we really think he cannot do better than stick to it in preference to a novelty, which he may very likely be called on to repudiate to-morrow for something else.

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Such is our own predicament. We need not say that we have now for a long term of evil report stuck to the principle of the old Poor Law, as a good Christian system for the relief of the poor; and, not without some success—the earnest of still greater—have incessantly contended for its restoration. We have had many inducements to forsake that cause, but have not forsaken it, and at this day find ourselves its almost single-handed champion. A new project, however, is announced, for the sake of which we are to terminate the long course, of this far successful constancy. The Bishop of London, followed by one or two of his brothers, commands us to supply with a weekly offertory the withdrawal of our ancient national charity. It is urged upon us by the highest and most obliging considerations. A multitude of writers start up and write about it, as if it were the very turning point of good churchmanship. No offertory, no church.—The man who happens to have special reasons against it is classed in a moment with the church's worst enemies. He may be giving at the very time his thousands to the church, to the church's ministers, the church's fabrics, and the church's poor; yet, because he does not choose to give his shillings at one particular time, and in one particular form, it all goes for nothing, and worse than nothing, for his liberality in other ways only aggravates this one informality. Forthwith it is assumed that he must of course be turning against this usage, and that usage, and fifty other usages that have no other assignable connexion with it, except that they are all strung together in three or four episcopal charges, and as many hundred sermons and pamphlets of lesser men.

The particular plan we are suddenly required to fall into is this:—Immediately after the sermon, when the congregation on usual Sundays is expecting the dimissory blessing, the clergyman is to descend from the pulpit, return to the communion table, read twenty long texts, the same every Sunday, while every pew and every person in the church is to be visited by an ecclesiastical taxgatherer; when the searchings of pockets, the borrowings and lendings, the chinking of silver and half-pence, and the tread of the wondering church-wardens is all over, then at last comes the prayer for the Church militant, collect, blessing, and long derferred departure. There are scores of restorations, utterly unnoticed in the Bishop's charges, which deserve this distinction quite as much as the one we have described.

Some sort of church and Sunday almsgiving there may have been at the beginning, but 'the offertory' of modern controversy, the manner of giving we have described, is a very different thing indeed from any primitive usage. It has not the antiquity of eighteen, or of fifteen, or even of three centuries, for there is no reason to believe that it ever was in general use for one year, or one day. It is superseded by other more effectual and methodical modes of almsgiving. It is inconvenient, as adding more admonition, and more texts to a service which already consists usually two-thirds of Scripture and hortatory matter, to the exclusion of prayer and praise. It is calculated to disturb nervous minds and weak attentions. It cannot fail to create much embarrassment, and sometimes even distress. It has all the injustice of a poll tax, pressing very hard on large families, and persons of decent appearance, but slender means. In its proposed shape it is not an adjunct of Holy Communion, but stands apart, as something single and definitive, a new sacrament of almsgiving. Whatever the leading ideas and impressions of the service, and subsequent sermon, have been, the minister is to descend, and crown all with a solemn pecuniary representation;—representation indeed, for it is not denied that the substance of the church's charities are given, and will continue to be given in other ways. Then as for catholicity, that one presumed quality which is to swallow up all these other considerations, we should imagine that the Bishop of London's 'Offertory' will find a closer kin in the pitiful Sabbath gatherings of the modern Presbyterian kirk than in any other place or time. How little a kirk offertory is an efficient substitute for our old English laws and customs of charity, our recent articles on the condition of the Scotch poor will satisfactorily show.'

The article closes with some extracts from the charge of the Rev. Henry Raikes, Chancellor of Chester, condemning the revival of the 'Offertory.'

In another number of the Morning Chronicle we find the following rebuke of the claim put forth by some of the Puseyite journals that the Tractarians have been the means of causing a great revival in the religious world generally, and in the Church of England particularly.

'Human impudence never, to us, assumes so extraordinary a shape as it wears in the mendacious claims which we see put forth, from time to time, to inventions, authorship, systems of policy, and so forth, by people without the slightest shadow of a title to having originated whatever it may be towards which they are willing to stand *in loco parentis*. We all recollect what furious efforts were made, some years since, by more than one impostor, to wrest from the rightful owner the honor of having composed the famous and beautiful lines on the death of Sir John Moore. In later days we have seen almost the entire policy of the Melbourne Administration appropriated by their successors without the slightest acknowledgment of the quarter whence they drew it, but sporting the borrowed plumage with the most perfect *nonchalance*, as if it were quite impossible for any one to detect the strutting jackdaw in its neighbor's feathers. But the most recent specimen of this moral confusion of the rights of *meum* and *tuum* which we have met with is in the arrogant claim asserted by some of the Puseyite journals, that the *ultra* High Churchmen and authors of the Tractarian heresy have been the means of causing a great revival in the religious world generally, and in the Church of England particularly. Now, we not only doubt this, but we utterly deny it. Puseyism, as yet, has done nothing for Christianity, but much against it. It has created schisms where no schism was before.—It has left the gospel to wrestle, and wrangle, and rail about gowns and surplices, empty forms and useless observances. Its spirit, to use the language of the *Edinburgh Review*, has wasted itself 'in manifold petty, but practical indications; in efforts to revive the honors of the Calendar; in solicitous attempts to restore mediæval remains; in modes of printing and binding; in a large consumption of red ink, vellum, brass clasps, and antique ornaments; in a profuse use of crosses and triangles, and other Catholic symbols; and, in many instances, in most daring innovations on public ritual and worship.' The real truth is, that the Puseyites, instead of having given the impulse to religion of which they boast, are creeping in on the very tail end of any revival which may have of late years taken place, and yet, at the same time, with the pert conceit of the fly upon the carriage wheel, are crying out that they have put the whole thing in motion The wave had run in and inundated the entire shore, while they were yet lingering far out in the sluggish waters of the ocean.

That there has been a revival in the religious world no one doubts; but it has not been merely during the last ten years, in which the Puseyites have been playing their antics and fantastic tricks before the country, but during nearly the whole of a century. The first 'stirring of the waters,' the first 'shaking of the dry bones' came from John Wesley and his early followers. From them the impulse spread to other sects, until it reached the evangelical party in the church, who rushed on with the forward movement amidst much odium and much obloquy from the very ultra High Church section who are now claiming to have been the originators of the progressive march, although even yet they have not come into it, save and except by, an outcry in favor of certain ceremonial fopperies, and formal mummeries, as per catalogue aforesaid from the *Edinburgh Review*. They occupy, indeed, exactly the place of the tail dog in the hunt, or of the Irish jockey who, last in the race, shouted, in the extacy of his glee, 'By the powers! see how I drive them before me.' But the Puseyites, not satisfied with this general boast, takes a very perilous step, and advance to particulars. This is always dangerous. Aristotle, of old, strenuously advised all would-be-prophets to deal vaguely with cloudy generalities in their predilections, and never to commit themselves to any specific.

This rule of the wise old Stagirite has however, been forgotten by the Tractarian advocates. They will come to particulars; and one item in their good works is the great decrease in the number of pluralities which has taken place since they entered upon their mission. Now, this is a most impudent appropriation of other men's property. It is, if we may so phrase it, a moral bank robbery, quite equal to that which took place, last week, in London. It is a wresting a coincidence in time to be a proof of a fact with which it has no more connexion than it has with the Council of Trent or the preaching of St. Paul at Athens. Pluralities have decreased exceedingly since the Puseyite crusade against Protestantism was commenced. Granted.—*Ergo*, the decrease of pluralities is attributable to the influence of the Puseyite preaching upon the conscience-stricken clergy. *Quod erat demonstrandum.* On paper this looks very well. But, in fact, it is no such thing. When the Whigs were in power *they* passed a law limiting and abating the nuisance and sinfulness of pluralities, so that they could not be held beyond the amount of a thousand a year or where the livings sought to be combined were more than ten miles apart. They were anxious, in the first instance, to have made the law total instead of partial, and, subsequently, to have fixed the limit at five hundred a year instead of a thousand, but the very conscientious High Churchmen who are now blowing their own trumpets so loudly on the subject saised such a fierce clamor against them that they were only too glad to effect what they could, with doing what they would. Such is our version of the matter. But the Puseyites tell a different story. The thing, however, is capable of easy proof. The law for the limiting of pluralities and the Tractarian progress have existed about the same length of time. During that period there has been a great decrease in the number of pluralities previously held. Let a list of them be published, fairly stating how large a shape of it is to be ascribed to deaths or promotions among the clergy and how much has been effected by the influence of Puseyism on the consciences of its followers. We shall be greatly astonished if anything beyond a magnificent NIL can be adduced on the latter side of the question. At all events, although in this quarter of the country we have pluralists who appear to be well affected enough towards very High Church tenets and opinions, we have never yet heard that any one of them has gone so far as even to contemplate a resignation of either of his sinful preferments for conscience sake. No, no! the Puseyite is like all the rest on this point. He is a perfect Mahometan in his lax notions about spiritual bigamy. He will marry himself to as many parishes as will accept his plighted troth; and he intends the marriage, like the wedding conjugal to be for richer and for poorer, for better and for worse, until death parts him from the clustering loves to whom he has given equally his heart and his affections. But we dare the proof. Let the Puseyites print and give the list for which we have asked.

The Times of Nov. 27, contains also the charge of the venerable S. Wilberforce, Archdeacon of Surrey, from which we make the following extracts.

'How can we gather in our brethren of the separation if we be not ourselves first united? And yet, my Rev. brethen, in this crisis of our Church the sounds of disunion, hitherto unheard, of which I lost year had to speak, have even gathered strength. The new evil of secession from our own ranks to those of the Papacy has shown itself in more than one instance; and who can estimate the evil consequences to us as a Church which are involved in the rising of such a spirit? Plain indications have marked, even to carelessness, the flow of opinions for the last 10 years. There has spread widely amongst us a powerful re-action against the unfaithful apathy of the preceding century. They with whose names men have identified this change were, I believe, themselves but like the rest, borne along by a far wider and more general movement, which may be traced through all the Protestant States of continental Europe, and even through the various branches of the Papal community. The causes of this tide lie deep in the nature of man and of society, which is at all times in a ceaseless ebb and flow, passing from the vindication of some great principle to its extravagant perversion—from truth, that is, to its congenial error. For so it was with us. Out of the deadness of the 18th century, our fathers were allowed to rouse the slumbering spiritual life of England; and faithfully, amid obloquy and scorn, they did their work. The great doctrines of God's grace, the very sound of which had almost passed away, were heard again on every side. To us it was given, in our day, to enter into and to perfect their labors, and bear our special witness for the common, as they had borne theirs for the individual, life of Christian souls; to head divisions; to join together bone to bone, and sinew to sinew, by prophesying to them in the Word of God. That such a work has been going on—that it is now being marred and wasted—which of us can doubt? It has led to the denial of our old truths, not to adding to them their true perfection and completeness; to casting thanklessly away God's past gifts, not to enshrining them in fresh gain; to going back to old super

table temper for the holy offices and institutions, than which none can be more fraught with danger to the truth of God amongst us, and to our common Church. Let us beware, my reverend brethren, how we stir it up. Evil as it is in itself, and springing, in some instances at least, from unworthy motives, it is in others based upon the righteous resolution of resisting the return to ancient error, theloss of precious spiritual blessing, the darkening of the light of Christ, to set up in its stead the earthly fires of priestcraft and superstition; and if this be its source, it is plain that it can be met successfully, not by violence and angry blame, not by an obstinate adherence to things in themselves utterly immaterial, but which are now most unhappily identified with real evils; but only by love and gentleness, by the union of undoubted faithfulness to Christ's pure word and doctrine, with a yielding gentleness towards opposers in all lesser matters; For these, my Rev. Brethren, I firmly believe it is not yet too late. They may, under God's blessing, stay the rising of those waters, which otherwise would in their headlong violence, devastate our land. They may preserve unshaken—they may (where there is unhappily need) give us back, the confiding, trusting love of the religious laity.—They may even, of God's mercy, knit again in one our broken and divided people. And of those who have so manifestly helped or caused this dangerous reaction, and who now profess openly their sympathy with Rome, and not with England, how, my Rev. Brethren, shall we speak? Surely they are to be spoken of amongst us "even weeping." For how few soever out of our whole body may be tempted to this step —and I believe they will be found very few—surely in them it implies a fearful working of the spirit of falsehood. The causes which at first severed our Church from Rome, remain altogether unremoved; those perilous corruptions of the highest truths which forced our Reformers to come out from her, as for their lives, continue still within her, and disfigure her communion; and however, therefore, we may deem of those to whom the truth of Christ has never otherwise been made known, what can we think of those, who being placed by God's good providence within this branch of His holy Church, go over willingly to the blindness of those self-chosen errors? Surely, whatever may be their attainments or their zeal, we must think and speak of them as men given over to a great delusion. Nor is it difficult to trace the course of such a temptation, or the fall of such unhappy persons. At first they probably had as clear a view of the evils of these pernicious errors as any; but certain other features of the Roman system possessed attraction for them; and if on these their minds were left to dwell, what was this, in truth, but dallying with temptation?—what but tempting God to leave them to the darkness of their own spirits? And what must be the course of those who thus run into temptation? Day by day they feel less repugnance to these perversions of God's truths; the mind will soon begin to love the errors which it wilfully endures; for, one after another, glosses are discovered, and palliations urged. The worship of the Virgin is, after all, but reverence; the dogma of transubstantiation is but a declaration that the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's supper; the doctrine of justification by works is but the necessity of sanctification; and so the conscience is lulled to sleep, and the moral sense perverted, until the power of perceiving truth is lost, and error is wilfully and deliberately chosen.

Surely the rule of circumspection and watchfulness should dictate to any one whose mind was even moved upon these points, the bounden duty of keeping at the greatest distance possible from the opportunity of such delusion—of honestly remembering from the first the deep pollutions of faith and practice of which Rome has plainly been convicted. From the first, let such an one remember, that he who chooses her system must choose it altogether. She well knows how to lure on her victims, and promises them, therefore, as their baits, glosses, and relaxations, doctrines modified and practices reformed; but once let them join themselves to her, and they will find that in all essential points she is what she ever was, and that they too, like the rest, must be bound by all the decrees of the Council of Trent, and believe, without questioning, all the creed of Pius IV. As bearing upon this subject, I would venture to say one word on a custom, growing up in some quarters, of adopting without suspicion, for private and personal use, the standard works of Roman Catholic devotion. To many minds such a custom cannot fail to have been a snare. Unacquainted as they are with the details of our protest against Rome, they place themselves in certain peril when they thus unaware expose their spirits, in the unguarded attitude of worship and devotion, to the alluring influence of what is, in truth, a most cunningly-devised and well-compacted system. Even if their faith be not directly shaken, it by no means follows that they have received no injury.

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To keep afar from such delusions is our only safety. For the tempted, now, as always, a life of labor and a life of prayer are the appointed safeguards. In the humble use of the devotions of our own Church, and in the diligent partaking of her works of love, God will meet with us and bless us, as He met of old our fathers in the faith, and brought them through to the safe end of all their labors. My brethren, let us live in this treacherous world ever "looking unto Jesus," heeding no novelties; but, with eyes fixed on Him and on our work, let us seek to bear the stamp of the crucified ourselves, and in His strength labor to imprint it upon our people. That which, above all, we should each one dread, is a cold, worldly, trifling ministry—a ministry which is busy in circumstantials, which is idle as to material; which is formal or frivolous, or charitable or busy, provided it be not spiritual—a ministry which does not indeed lay hold of the souls of our people, because our own souls are not given up to Him whose name we fear. Only let this be right, and with God's word in our hands, God's grace in our hearts, and Christ's sure commission upholding, we, in this English Church, shall do great deeds for Him, and of his infinite mercy, "both save ourselves and those who hear us."

CHRISTIAN REGISTER.

BOSTON, JANUARY 4, 1845.

THE NEW YEAR.

We wish our readers a Happy New Year; we wish them health to enjoy its pleasures, patience to bear its trials, wisdom to improve its opportunities, faith to look beyond this world and seek better things than earth can give. Another volume in the great record of life is closed and sealed up unto eternity. A new one is opened, unstained and unblotted. By many, we doubt not, the passing season has been devoted to the examination of their worldly concerns, to a comparison of receipt and expenditure, of profit and loss, and the adoption of such measures, as will enable them to meet the demands and exigencies of their temporal affairs. But must the children of this world always be wiser in their day and generation, than the children of light? Shall we be anxious to know how we stand with the world, and yet ask not and care not how we stand with God? Shall we be solicitous to know whether we have 'much goods laid up in store' on earth, yet refuse to inquire whether we have treasure in heaven? Shall we examine into our success or failure in business, yet postpone examination into our success or failure in the great moral and spiritual purpose of life? Let it not be so. We exhort our readers to gather up the lessons of the past and apply the to them regulation of the future. The spirit of the New Year enters the inner chambers of the heart, and knocks loudly at the door of conscience. Let the slumberer wake up and assume his rightful and commanding away over thought, affection and conduct. Let the rapid and irrevocable flight of time speak to all, of the necessity of discharging faithfully the duty of each passing hour, of improving that 'now,' that asks us but once to improve it, and then passes from us forever. Cheerless winter is around us, but in the revolution of the seasons,

"Summer will return again,
In all her beauty dressed;
Nature will rejoice again,
And be by man carressed.
But oh, life's summer, passed away,
Can never, never hope return.
Then let us daily seek
A mansion in the skies,
Where summers never cease
And glory never dies."

TO OUR READERS.

As we enter upon a New Year of Editorial intercourse with our readers, we avail ourselves of the occasion to make a few remarks, which, though they might be at all times appropriate, may have an additional propriety now. We address, from week to week, a great many readers of very various tastes and opinions. Let this fact be borne in mind by each reader, for it will often explain the character of the contents of our paper; it will account for the insertion of particular articles, and will qualify our responsibility for the views which we are merely the medium for bringing before the public.—We put the interests of our own denomination foremost among the objects for which, as Christians, we contend and labor, for we identify those interests with the general interests of the Gospel, the Church, and humanity. We suppose that those who subscribe for our paper, desire it because of its dedication to the cause of Unitarian Christianity, expecting only incidental references to other causes which are advocated in papers respectively devoted to them, and to which all who wish them are as free to subscribe as to our own. We feel compelled occasionally to notice the animadversions or censures which are cast upon our religious views, but not in one case out of ten which present themselves, do we reply to the absurd and scandalous attacks which are made upon us. We are free to confess that our general opinion of what are called the religious journals, is very low; party prejudice and poor deception being often more apparent in their contents, than a desire for truth.—Our friends at a distance often send to us communications in reference to some act of meanness or bigotry, (like that for instance recorded in our columns this week,) of which they wish and expect us to take notice with severity and just contempt. Were we to comply always with these expectations, our paper would seem to wear a most belligerent aspect, and would minister but little to edification. Long use has habituated us to these misrepresentations of our views, and we read frequently with a smile, some paragraphs in other prints which some of our subscribers would peruse with amusement; and we read them without the slightest desire to reply to them. We think that we can make a fair estimate of the amount of information concerning our views and principles possessed by the opposition editors in general, and while we are always ready to discriminate between a misunderstanding and a slander, we are often disposed to let them both pass without an attempt to remove them. Our paper has been far less controversial of late years than it was formerly: this change has but conformed it to changes in the state of opinion around. The Orthodoxy which prevails around us has been so essentially modified from that which once prevailed, that it no longer exposes itself to such frequent censure, and to such general opposition, as decency and common sense and pure Christianity alike demanded. The ancient machinery of revivals is laid aside, consigned to rust and oblivion. The courtesies and proprieties of life are not so shamefully invaded as they once were, and the tone of Orthodox preaching and the method of its action, are much softened and humanized.

PHILANTHROPIC REFORMS.

Those movements which are classed together under the common title of Philanthropic Reforms have ever received their mutual and subordinate share of attention in this paper. Our columns have been, and will continue to be freely open to all communications upon these themes written in a proper spirit, and with a due regard to the purpose of the paper. One point, as Editors of a journal devoted to the interests of Unitarian Christianity, we shall make a guide for what we write ourselves and shall insist upon as a guide to our correspondents i. e., the great axiom alike of mathematics and of *truth*, that a part is less than the whole. We are interested in the subjects of slavery, temperance, war, and capital punishment. We have and shall occasionally allude to these topics, but we have endeavored to avoid and shall ever be on our guard against against that rash and morbid spirit of our times which urges many persons by a headlong zeal to break all the social properties of life, to poison its charities, and to inflame the passions of those whom it professedly seeks to win to the right. Within a few years we have seen the circles of private friendship sundered, religious congregations divided and the community agitated by animosities, by the influence of a few men and women who make a plea of conscience for their ultraisms. No eloquence or cataistry, or cunning reasoning will ever convince us that these are the fruits of the Gospel, or of the inculcation of any genuine virtue of the Gospel. They bear the marks of human passion, and of that vanity or weakness, which causes even one's 'good to be evil spoken of.' If we have erred in not giving to each of these objects their just regard, we hope to rectify our error, but what we do or allow must be conformed to the above rule.

OUR CORRESPONDENTS.

We frequently insert pieces, written by well known contributors to our columns, which express views and maintain opinions in some cases the very opposite of our own. Our correspondent who writes over the initials 'S. F.,' to whom we are largely indebted has not seldom disturbed our readers by advancing opinions or statements belonging to very different systems in philosophy and religion, and occasionally by uttering views which can scarcely be said to belong to any system. A communication which we have just received expresses objections to a recently published article of his, without offering a refutation of it. Of course we cannot be expected to accompany the articles of our correspondents with a running commentary of objections or qualifications; they stand upon their own merits, and are to be considered as expressing individual opinion. In case any very objectionable opinion was assumed as proved in any instance, and was made the basis of an argument on a matter affecting life, or duty, or virtue, or true religion, we should feel bound to put in a caution. But we wish to be understood as responsible only for those contents of our paper which are designated by the usual editorial distinctions. Those views of our own, or of our correspondents which some may object to, they have an opportunity of criticising through the same medium. We wish it were in our power to obtain from all our contributors short and carefully considered statements of opinion and feeling upon all the religious and philanthropic matters which interest the community.

ACCOUNTS OF RELIGIOUS MEETINGS, SUNDAY SCHOOL REPORTS, &c.

We confess that it has been, sometimes, with great reluctance that we have inserted full reports of the speeches, and accounts of the festivities connected with our frequent Sunday School celebrations. Our contributors have occasionally trespassed upon our indulgence in the length to which they have carried their records of these observances. Such reports and accounts must necessarily be characterized by similarity, and should therefore be brief, written with spirit and vigor. The only claim which any local celebration, such as a Sunday School pic-nic, or anniversary, can have for description in our columns, is, that it will help to revive and extend an interest in the cause which is common to the whole community. It is to be remembered, however, that the Hymns written for these occasions may be received rather as tokens of the zeal and good will of their authors, in their own neighborhood, than as remarkable specimens of lyrical poetry, which latter qualification can alone demand for them any other publication than that which they enjoy upon the 'Order of Exercises.' It is proper that all these occasions should be referred to in our columns, if it be only that they may be recorded. Very often, too, the perusal of these accounts revives the interest in a Sunday School, where zeal has flagged, and instigates to the restoration and the beautifying of a house of worship which is going to decay. Our reports of public religious occasions we shall continue to present whenever we can obtain such as deserve publication.

OBITUARY NOTICES.

We wish, with all due delicacy and consideration, to make a few remarks upon the subject of Obituary Notices. We have inserted more of these, extended often to great length, than has been agreeable to the majority of our readers. It is hardly a matter for our decision, when communications of this character are sent to us, whether we will insert them or not. To refuse them admission, or to curtail them, would offend the writers and their friends, at a time when their feelings, stricken by affliction, should be tenderly dealt by. What we now say, therefore, is designed to influence persons before writing obituary notices. One of the most difficult, yet one of the most important duties to bereaved and afflicted persons, is to decide how they shall control a public manifestation of their sorrow, and how they shall testify their respect and affection for a deceased friend. We believe that solemn silence the hushed [illegible] and the secretly treasured memory, are, as regards the open world, the best characteristics of Christian mourning for a friend. Those who have filled any public sphere may be publicly commemorated. Their virtuous living, and their Christian dying may be proclaimed to as many as were familiar with their names. Examples of great worth in private life, of obscure and unpretending piety, and of quiet virtue, may occasionally be commended, after they are gone, in the columns of a newspaper. But, as a general rule, we think it wiser to repress the desire of honoring an esteemed friend in this manner. Let the household, or, at farthest, the familiar social circle, be the witnesses to private Christian worth, and speak the praises of humble excellence, when it has departed from the sight. We are satisfied that of all the feelings which are, in themselves, wholly innocent, none more need control and discipline than those, which, following bereavement, prompt a surviving friend to publish abroad a justification of affection, in the form of a tribute to the departed. It is not possible, in the nature of things, that any large number of persons can strain their feelings, or extend their sympathies towards every example of Christian living or dying, which Christian affection may portray. The best tribute which can be paid to a dear friend, who, in private life, has deserved the fondest and purest esteem and commemoration, is to make remembrance the heart's treasure, not to obtrude grief or its justification upon strangers, but to bear about the inward wound, concealed by a calm, and, if possible, a cheerful countenance. It is well known that those who go from house to house, to tell their sorrows, and to describe the death of friends, are viewed as persons for whom it is difficult to feel true sympathy, though it may seem necessary to feign it. Many readers of religious papers regard obituary notices as equally unwelcome. We have made these remarks of quite a general character, that they may be estimated as they may deserve, by all who shall, henceforward, be concerned in them.

A GOOD EXAMPLE.

An Anonymous letter, of which we subjoin an extract, was received on New Year's day by Rev Mr. Budington, pastor of the First Church in Charlestown, and no clue is given which indicates the writer. He begins by expressing his interest in Sabbath Schools, and his sense of their importance, and then proceeds as follows:

'I have therefore deposited this day through the Post Office in the Warren Institution for Savings in this Town, the sum of $100 in the name of the pastor Mr. Budington, of the First Congregational Church in Charlestown, in trust for the Sunday School connected with your Church; and also $100 in the name of the pastor, (Mr. Ellis) of the First Unitarian Church in Charlestown, in trust for the benefit of the Sabbath School connected with his Church, and I will thank you if you will please to communicate the same to him.

Either the income only, or the principal is to be used, as deemed most proper by those interested &c.

Wishing the blessing of God may attend this donation. I remain, Dear Sir,

Your Friend,

A Humble Native.'

For the Register.

SUNDAY SCHOOL REPORT.

The following 'anonymous report' was written some time since, by one who has since had much experience which justifies the sentiments it expresses. And as it may be useful to young Teachers in the Sunday School, I copy it as it was then written, hoping it may accomplish some good.

Mr. Superintendent,—Having so recently committed myself with your school, I felt unwilling to venture a report at the last Teacher's meeting, not knowing the form or manner in which such reports were expected. It did me good to listen to the reports thatwere read; I received instruction from them. No person could hear them, without being impressed with the importance of the great work in which we are engaged. I felt the injunction of our blessed Savior, 'Go and do thou likewise.' I have not only endeavored to do my duty more faithfully to my class, but I have summoned up fortitude sufficient to attempt to write a brief report of it. The inquiries which were submitted to me were so general in their character, that I may be permitted, I trust, to be general in my reply to them.

Of the five pupils you were pleased to intrust to my care on entering the school, two of them were bright, possessing active and intelligent minds, manifesting a good degree of discipline at home, and somewhat imbued with religious sentiment; but, withal, having strange ideas of what religion really is, as if it consisted of certain words, which, to me, convey no definite idea to the mind. Can a child understand the words trinity, atonement, justification by faith, &c., &c! and yet I fear children are sometimes taught to believe, that these words mean religion. Another of my pupils, possesses a strong mind uncultivated, and strong passions ungovernable. In him seem to be the elements of a nature, destined to lead in dangerous enterprises, where rashness and crime would be no obstacles to success, when it could thus be obtained. My two other pupils appear to have been shaped in the same mould, physically and mentally, slovenly in appearance and stupid in mind. I have perceived occasional manifestations of intellect in them, but they appear altogether insensible when the feelings of pride or ambition are appealed to.

If I am right in the estimate of my class, it will be perceived that my task was no easy one, to shape my lessons to meet the wants of their minds—to exercise an influence over them. My first thought was, what can I do? My first attempt opened the pathway, which I feel will prove successful. I asked them these questions. Do you live? How do you live! Can you live without help? Then, who gave you life! For what purpose do you live! If you are dependent upon God, what is your duty towards him! These being answered partly by themselves, and partly by my assistance, I proceeded. Have you a mind! anything that thinks, that prompts you to act! that makes you feel happy, that makes you feel sad! Do you ever say, I feel glad, or I feel sorry! What is this something which you are conscious acts within you! It was frankly confessed that there was something which they felt, from which they experienced [illegible] my next step was to appeal to their moral natures. Do you know right from wrong! How do you know it! very properly answered, by one whose perceptions seemed to be somewhat awakened, 'why by the effect it has upon myself and others; something within seems to speak to me, and approves the right action which gives me pleasure; and not so, when anything is done that is wrong.' Very well, I said; this is the moral sense within you, and God has placed in the breast of every human being, this something, which is called conscience; the faithful monitor, the principle within, or the divine nature, all meaning the same thing. The operation and decision of this feeling, will always guide you right and make you happy, if you obey its dictates. A few of my first lessons were occupied with the subject above named, carried out and illustrated in the most simple manner, to be intelligible to their minds. In the week days, I made it my rule to see all of my class, three hours at least, once a week, when I would endeavor, in some way; to allude to our Sabbath lesson, to ascertain whether any impressions had been made. With one exception during my first month, I think I perceived that my instructions were remembered. I was determined that another month should not pass without some more manifest fruits of my labors upon *all* of them. I then took occasion, in my lessons, to meet the case of each individually. It was not long before I succeeded, I think, in making some durable impressions even upon the heart of the most obstinate and resisting, so that, with God's blessing upon my endeavors, I have succeeded in bringing my little class under some moral and religious influences, which I trust will be enduring and lead to newness of life. Their deportment towards me and others, is marked with greater deference and respect, and I find upon inquiry of their parents, that at home, they behave better; they seem to feel a responsibility resting upon them; they desire to please others and to win their respect and love. This is the effect we wish to produce in our children; these are the fruits of proper Sunday school instruction; and when such are perceived, it must cause the heart of the teacher to rejoice and thank God for causing the seed thus sown in weakness, to spring up so abundantly. I believe my kind treatment of my pupils, finding out their peculiar dispositions and wants, and adapting my lessons to them, has been effectual in reaching their hearts and reclaiming their lives; but, more than all, my stated visits to their homes,—conversation with their parents in their presence, manifesting an interest in their studies or business; these have operated still more than my lessons on the Sabbath, to effect their habits and lives; but those lessons, followed up with this interest in them at other times, secures their love and thus secures their hearts.

Permit me to suggest that teachers can exercise a wonderful influence upon the parents, by this interest in their children, when visiting at their homes. There, secluded from the observation of the world, where no eye but that of our Heavenly Father is upon them, a word of encouragement and sympathy, a word of advice which is always received in kindness, the reading of a chapter in the Bible, the mingling of their voices in a sweet hymn of praise, and the prayer, which should ever be offered in these visits, all these services will be sanctified; God will bless them for good. When a Sunday school teacher can realize a scene like this, which frequently does occur, will he deny himself the happiness which it will bring to his own soul and confer upon others!

Let us bring up to our view the joy in the world of spirits, which we, with the angels, must experience upon the redemption of a human soul; what consolation, what ecstatic joy it must give the teacher, when enjoying the smiles of our Heavenly Father in the world of bliss, to welcome one after another of his Sunday school class, entering the gates of the Heavenly Jerusalem, singing the praises of redeeming love. Yes, there is joy in Heaven, and this would enhance that joy,—a class all saved, and parents too, all in Heaven—all children of God, and I have been instrumental in bringing them here. O! there is joy in Heaven, angels will rejoice; and we, with our class, shall rejoice with them. O! that we may *all* rejoin them together, and not one of them, or us, be lost.

We are all ready to exclaim 'who is sufficient for these things?' When a Sunday school teacher can feel and realize the satisfaction of having thus discharged the duty truly, then will he have occasion to rejoice in the anticipation of the welcome plaudit, 'well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.' w. s.

Boston, Dec. 31, 1844.

For the Register.

FIRST CHURCH IN BOLTON.

Messrs. Editors,—The Church belonging to the Congregational Society in Bolton, under the pastoral charge of Rev. Mr. Edes, having been remodelled and fitted up in a style of great elegance and beauty, was re-consecrated to the service of Almighty God on the 26th inst.—The day being one of unusual mildness and serenity for the season, a crowded audience assembled to mingle paternal and christian sympathy, and to enjoy the solemnities of the occasion.

The reading of the Scriptures and the devotional services were performed by Messrs. Kinsley of Stow, Sears of Lancaster, and Gilbert of Harvard. The sermon, by the pastor, was from Gen. xxviii, 17: 'This is none other but the house of God, and this is the gate of heaven.' After briefly adverting to the circumstances in which the text was uttered, the preacher employed the sentiment which it embodied, as a guide in his exhibition of the great and sacred objects, truths, sentiments and purposes, for the inculcation and enforcement of which, the Church had been renovated and beautified, and to which it was, henceforth, to be considered as consecrated. We forbear, however, to attempt an analysis of the discourse, which was felicitous in arrangement, thought and expression.—It contained many passages of great beauty, and by a happy and feeling allusion to him, whose voice had been so long heard within those walls, now gone to his reward, it produced an obvious impression upon the heart of every auditor, and awake a deep feeling of reverence and affection for the venerated dead.

The music of the choir was solemn, spirited [illegible] the following hymns, composed for the occasion, were sung with good taste and effect.

Within these walls we come to-day,
Our Christian homage, Lord, to pay;
Again we tread with willing feet
This spot where we've been wont to meet.

Our holy Fane, by time defaced,
Is now repair'd, renew'd, and graced,
And here once more we join to raise
To God our grateful hymns of praise.

While then we lift our voices high
To Him who fills both earth and sky,
Up also let our hearts ascend,
And bless our Father and our Friend.

Here, as was never known before,
May God on us his spirit pour,
His presence sanctify the place,
And we behold His shining face.

Here may our hungry souls be fed
With truth's imperishable bread;
And train'd in faith, and fill'd with love,
Be fitted for the realms above.

Dedicatory Prayer.

Original Hymn. C. M.

Ere art her solemn temples reared,
Or men had worshipped there,
Nature from all her chambers, poured
Her sweetly-breathing prayer;
The hills from off their flowering heights,
Their wreaths of incense flung;
The stars, as at their morning prime,
Their silvery anthems sung.

Great God! thy Book of Worship lies
Writ out in words of light;
And day proclaims thy praise to day
And night responds to night:
And wilt thou dwell within these walls
Our feeble hands can frame!
Here let thy peace and honor dwell!
Here write thy glorious name!

O, where is now the pious throng
Whose feet these aisles had worn!
Gone—where thy holier splendors, Lord,
The heavenly courts adorn;
In yonder tombs their forms repose,
In slumbers sweet and low,
Where late our pastor laid his head
Which age had touched with snow.

Thou spirit! that didst brood at first
O'er all primeval things,
O come, and o'er this altar spread
Thy soft and dove-like wings!
We build anew our fathers' shrines,
And low before them bow;
As thou didst bless the fathers once
So bless the children now!

We would most cordially congratulate this Society on the completion of their new means and appliances for religious worship. May there be with each one of them a corresponding inward renovation. May their *heart's* altar be adorned with the celestial attractions of spiritual beauty, and illumined with the burning incense of deep and confiding piety. May the God of the Patriarchs be their God. May they, from Sabbath to Sabbath, go up to their new temple with higher and holier purposes than ever they have conceived before. And as they wait there for the Divine blessing, may they feel that it is to them, 'none other than the house of God, and the very gate of heaven.' **

For the Register.

Providence, Dec. 26, 1844.

Messrs. Editors:—You will see in the character of the enclosed Resolutions, particularly the last, the reasonableness of our request, that they may appear in your columns. We have hesitated a little in sending them, on account of their personal and local relations. But our Bethel friends desire it, and it is due to others beside the Unitarians of the city. The aid referred to was rendered in part, by friends in Boston and Roxbury, who generously contributed more than one a quarter of the amount specified. To them, as to all contributors here, the acknowledgment is due, and they may be assured that they have done much to relieve and firmly establish a Church much needed and of great use among us. E. B. Hall.

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Resolutions adopted by the members of the Bethel Church and Society in Providence.

Whereas, we have been assisted in various ways by our Unitarian friends in this city, and especially by the donation of Eight hundred dollars towards defraying the debt on our house of worship, we feel ourselves under obligations to acknowledge their kindness and express to them our gratitude.

Therefore, Resolved—that we give our heartfelt thanks to the two Unitarian Societies in this city for their liberal charity, and to their pastors for their efforts in engaging the interest of their people in our cause, whilst we commend both pastors and people to the blessings of him who hath declared it is more blessed to give than to receive.

Resolved, that we regard this donation with the deeper gratitude, as it is a free gift, conferred without any sectarian limitations, to aid in maintaining the worship of God in the name of our Lord Jesus Christ, for the religious improvement of the seamen of this place.

Resolved, that Brothers D. Fish and B. Taylor be a committee to communicate these resolves to Rev. Messrs. Hall and Osgood, and to procure their insertion in such newspaper as they may think proper.

D. Fish, Sec'y.

NEW PUBLICATIONS.

Essays on the Punishment of Death. By Charles Spear. Ninth Edition. Boston. Published by the author. London. John Green, 121 Newgate Street, 1844.

The fact that this volume has reached a ninth edition is evidence, both of its own merit and of the interest felt by the public, in the great subject of which it treats. It brings together in a brief volume, that can easily be read by all, the best and most important things that have been written, at least, on one side of the question, and presents a large amount of very valuable statistical information respecting the prevalent laws, in this and other countries, relative to capital punishment. It is a work which every one, whatever may be his present opinions upon its great theme, ought to read carefully, and with an unprejudiced mind; and so read, it cannot fail to instruct and impart noble thoughts and impressions.

Two objections came up in our own minds on reading it. First, the writer does not seem to us to do justice always to the feelings and character of those, who differ from him on the subject of capital punishment. We cannot say what justice he does their arguments, for we have never read much on that side of the ques[illegible] is certainly very weak, if Mr. Spear does present anything like a fair statement of the arguments by which it is to be maintained. But we refer not so much to his statement of their arguments, as to the impression under which he writes, and which his book conveys, and is calculated to produce in respect to their feelings and character. He does not make any direct charges or attacks upon them, but he everywhere implies, his whole book seems to proceed upon the supposition, that the advocates of the necessity of capital punishment are of course cruel and inhumane, far below himself in Christian graces, in the spirit of Christian sympathy and benevolence. The writer manifests continually something of that spirit, which has induced him to be instrumental in procuring petitions to our State Legislature asking, if capital punishment be continued, to have the gallows erected in front of churches and clergymen appointed hangmen, —petitions, which whatever may be the character of their object, are in their own character excessively vulgar, ungentlemanly and unchristian, manifesting, we apprehend, in the judgment of a calm observer, a defect, a want of that comprehensive, all-forbearing, all-hoping charity of which, on the ground of his efforts in this cause, he presents himself before the public as a conspicuous advocate.

From our general knowledge of Mr. Spear's character we have a high respect for him; we do not believe he intends to be unjust, ungenerous or uncharitable, but like all men impressed with one great thought, one great purpose, and laboring zealously to promote it, he unconsciously places at the extreme point opposite to himself all who do not entirely concur in his opinions and efforts. The abolitionist puts down as a pro-slavery man every one who does not enter into his scheme, and will not admit that he has any sympathy with the slave, any desire to extend human liberty. Those in favor of the abolition of capital punishment, put down as cruel and inhumane all who advocate its necessity or expediency, and will not admit that they have any sympathy with human suffering, any desire to promote the progress of humanity. Mr. Spear believes that the Calvinistic system of divinity, representing God, as it does, as a God of vengeance and inexorable justice, exacting the utmost penalty of sin, has a tendency to produce the same spirit in man; and that it is from this cause, that the Orthodox clergy are generally in favor of the continuance of capital punishment. We presume this is the explanation Mr. Spear would give of the petitions referred to above. But he knows very well that many of the theoretical tendencies of that system, which would be disasterous if practically carried out, are counteracted by the stronger and instinctive tendencies of the human heart. He knows very well that the advocates of capital punishment, or rather those who entertain doubts upon the subject of its abolition, are not confined to the Orthodox clergy, and that many of these latter, notwithstanding their theory in respect to the principle upon which God's moral government is executed, are men of large hearts and tender sympathies, of a humane, generous, forgiving spirit, ready to make as large sacrifices and as unwearied efforts for the good of humanity, as he is himself. It seems to us unworthy of him and his cause, it will not advance but retard his object, to attempt to cast odium upon a particular class of men, because, they differ in opinion from him upon a subject, embarassed with difficulties and considerations which afford reasonable ground for persons, equally humane, to come to different conclusions. We believe, therefore, that the Essays before us would have had more effect to convince and persuade, had they been prepared in a more conciliatory spirit, had they less strongly implied a want of Christian sympathy and benevolence, the existence of something cruel and inhumane in the characters of those, who believe capital punishment to be necessary.

The second of the two objections, we mentioned above, relates to the basis upon which Mr. Spear rests the argument for the abolition of capital punishment. It meets us at the commencement of the volume in the first Essay, which is entitled the 'sacredness of human life,' and for which he adopts as its motto the following quotation from Dr. Rush. 'The power over human life is the sole prerogative of *him* who gave it. Human laws, therefore, are in rebellion against the prerogative when they transfer it to the human hands.' Dr. Rush's first assertion is certainly false, and we doubt the correctness of what he *means* to say. Power over the human life is not the *sole* prerogative of God. God has many other prerogatives; and in our judgment it is questionable, to say the least, whether power over human life is the prerogative of God *solely*, and that human laws are in rebellion against this prerogative when they assume this power.

The idea that Government is a social compact, that it has only the aggregate rights and powers confirmed upon it by the individual members of society for their mutual safety, is a fiction; and the consequent inference, that government has no power over human life, because the individual has not power over his own life and could not confer that power upon government, is unsound. Government is an ordinance of God 'for the punishment of evil doers and for the praise of them that do well.' It did not originate in a compact, but in divine appointment. It is a necessity of man's social condition, just as eating and drinking are a necessity of man's individual condition. God does not appoint the kind of food that a man shall eat; neither does he appoint the precise kind of civil government that shall prevail. But he has made government a necessity. It is his appointment that in some form it should exist, and whatever its form, it is by that appointment legitimately invested with the rights and powers that are essential to the accomplishment of its object—the preservation and security of peace, order, property, liberty, life. These powers are not conferred, they are not the result of compact, they necessarily inhere in government. The question then is, whether power over human life, power to take it under any circumstances is one of the necessarily inherent powers of government as an ordinance or appointment of God for man's social condition. We maintain that it is. If government has not this power, it has no power. It is nothing. It is within the easy reach of any man to annihilate it, so far as he himself is concerned. He has only to resist at the peril of his life, and if government cannot take life under any circumstances, it is brought to a stand, and must submit to have its authority set at nought. The simplest civil process [illegible] and the execution of the most salutary laws impeded and prevented. Mr. Spear, we presume admits the right of government to arrest, try, convict and imprison the murderer. But suppose he refuses to be arrested; suppose he arms himself and threatens to shoot the sheriff if he attempts to arrest him; suppose he puts that threat in execution and shoots the sheriff,—suppose in the same way, he threatens and shoots a second sheriff,—suppose a third gathers a '*posse com itatus*,' and is met in the same way. The murderer, armed with one of Colt's revolving pistols, shoots the third sheriff and four or five of the posse, and drives them all away. What is to be done then? Must the murderer be let alone? Must the government officers keep on the watch for weeks and months, and perhaps years, till by some sort of stratagem, they can get possession of the man who refuses to be arrested? Must the peace of society and the administration of justice be thus at the mercy of any lawless ruffian, who chooses to disturb the one and resist the other? Let it once become an established principle and practice, that government must not and will not under any circumstances, take human life, that the sheriff must let go his hold the instant life is put in peril, and government becomes impotent, a ridiculous farce. Not only the murderer, but the thief, the fraudulent debtor, the calumniator, any man may resist at the peril of life, and the government is, as respects that man, annihilated. If it cannot compel, and compel at the risk and with the loss of life, if resistance to that extent be offered, it can do nothing. It cannot execute the simplest civil process.

The disturbances in the Rensselear manor in the State of New York at this present moment, afford an illustration in point. Here are men resisting the payment of just and lawful debts. The right in this case, legally and morally, is unquestionably on the side of the proprietors of the manor. Their title to this property is as strong and clear as can be formed or conceived of under any government. So far as there are difficulties between them and their tenants, they make fair offers to have them arranged upon some just and equitable basis. But the tenants refuse to enter into any such arrangement.—They deny the right and title of these proprietors to their property, and refuse to pay a rent justly and lawfully due. They disguise themselves and arm themselves, resist the sheriff and his officers, commit murder, and keep banded together in open defiance of the laws and authority of the State. What is the Government of the State of New York to do? Here is a simple civil process for the collection of debts forcibly resisted, to the peril and destruction of life. If the Government may not take life under any circumstances, if it may not bring these men to subjection, by the same weapons which they use themselves, if need be, it can do nothing. It ceases to be a government, and any man's property, and liberty, and life are at the mercy of every ruffian who chooses to disguise himself and attack them—and the objects to be accomplished by Government fail.

The proposition, therefore, that human laws are in rebellion against God's prerogative when they transfer to human hands power over human life, seems to us clearly unsound. God has conferred this prerogative upon Government; i. e., it necessarily inheres in Government as an appointment or ordinance of God. It is nothing, and has no power, unless it have *this* power.

We object, therefore, to making it an argument against capital punishment and a ground

for its abolition, that Government has no power over human life. It weakens the force of any other consideration that may be offered. But we have extended these remarks much farther than we intended. We commend Mr. Spear's book to the calm and attentive perusal of all, who feel interested in the subject.

The Christian Examiner and Religious Miscellany. January, 1845. Boston: William Crosby.

Each successive number of this periodical gives proof of the labor and interest which are bestowed upon it, and we feel assured that no member of our denomination can object to its being received as our most powerful and worthy organ. It has always maintained a high tone of scholarship and style. During the past year, it has fulfilled the expectations of the many friends who were anxious to see it firmly established and supported in a manner which would justify the Publisher in remunerating competent Editorial care.

Article I. Is a criticism upon those parts of Alison's History of Europe, and upon those particular views presented in it, which have the most interest for us as citizens of the United States. It will be found to be an instructive and spirited piece.

Article II. By Rev. Dr. Dewey, is 'On the Reluctance to Pray.' It presents the practical and speculative difficulties which beset the exercise of the devout feelings in as plain a manner as the most reluctant worshipper could express them—proposes remedies, and urges the benefits and real uses of Prayer.

Article III. By Rev. Dr. Lamson, is the promised continuation of his former papers upon the early history of the Church. It is devoted to the subject of the Ancient Christian Festivals. With a careful discrimination and a cautious use of the materials for obtaining information on these Festivals, amid much waste and unprofitable matter, we feel that we may place entire reliance upon the conclusions to which Dr. Lamson has arrived. His article gives us an account of the observance of Sunday, of the controversy about Easter, and of the origin of the observance of Christmas.

Article IV. and VIII. Are poetical pieces on 'Beauty' and 'Religion.'

Article V. By Rev. J. W. Thompson, is a finely written Essay on the 'Connection between Intellectual and Moral Culture,' the theme which has recently employed many pens because of the powerful representation made of it, by Rev. Mr. Putnam, in his Oration before the Phi Beta Kappa Society. Mr. Thompson proposes some very important conditions of Literary success, and gives to moral character its proper importance among them. We are glad to read his distinction between the characters of Burns and of Byron, two poets who are often confounded with a class to which the former did not belong.

Article VI. By Rev. Dr. Gannett, is on 'The Church.' After a sufficiently extended notice of Rev. Mr. Madge's work on Puseyism, Dr. Gannett devotes a few pages—we wish they had been more, for the theme is too interesting to be treated so briefly—to defining and reconciling the idea of the Church as presenting in its unity the whole company of Christian believers, and the idea of the individuality of each soul. These two ideas have been thought to be irreconcilable, except by the exaltation of the Church, and the sacrifice of the individual. By defining the law of the mutual relation between these two ideas, by exhibiting the Church as a means, not as an end, and by thus making it subsidiary to the individual whom it is to train, the writer restores harmony to a matter of intense controversy.

Article VII. By Rev. F. H. Hedge, is a discriminating Review of the recently published volume of Essays, by R. W. Emerson. The elements of intellectual power, and the idiosyncrasies which characterise the author of that volume are well defined, by one who is able to appreciate its beauties, and can well observe wherein it lacks.

Article IX. By Rev. E. Peabody, is on 'Doctrinal Preaching,' exhibiting its importance, principally as correct views of Christian Doctrine lie at the foundation of our confidence in Christian truths, of our moral principles, and of our devotional feelings.

The usual Notices of Recent Publications, with Religious, Literary and Miscellaneous Intelligence, complete the rich contents of this number of the Examiner.

CARY'S ADDRESS. We have received a copy of the excellent address delivered before the Mercantile Library Association of Boston, by Thomas G. Cary, but must defer further notice of it till next week.

DICKINSON'S BOSTON ALMANACK for 1845,—a cheap, valuable and useful little volume, bringing into a short compass a large collection of facts and of important information. It is a perfect 'Vade Mecum' for the city. Every family and almost every individual ought to possess a copy. So far as our knowledge extends, the number for 1845 is wonderfully correct considering the vast amount of facts contained in it. We perceive one mistake which we feel called upon to correct—Messrs. Lothrop & Gannett are put down as Editors to the Christian Register. It should be Messrs. Lothrop & Ellis.

BIGOTRY VERSUS CENSORIOUSNESS.

The following article is from the New York Churchman. It appears to have been written by some one who is smarting under the rebukes which Puseyism has received during the past year in that region.

CENSORIOUSNESS.

MR. EDITOR,—In these days every man looks doubtingly upon every other man, and unless his neighbor's opinions and practices square exactly with his own, he is disposed to cry out 'Low Churchman,' 'Puseyite,' 'Heretic,' or something else equally horrible. Procrustes and his notable experiments revive every once in a while. Mr. A. looks askance at Mr. B., and Dr. C. thinks himself more correct than his brethren, since he adheres closely to the rubrics; and his brethren, as they can't well deny that the rubrics say so and so, shrug their shoulders and say, 'O, these are trifling matters, of no consequence whatever.' Moreover, they think Mr. A. might be better employed than in insisting upon mere forms and 'beggarly rlements'—and as calling of names is much easier than answering arguments, why Mr. A. must consider himself well off if he is not called something worse than High Churchman, perhaps Puseyite or semi-Papist.

Now I will confess to you, Mr. Editor, that I am one of those who like to see the Church fairly and faithfully presented in all her doctrines and services. There are indeed things which are left to every man's discretion; there are practices which we may or may not observe; there are many things about which every clergyman may exercise his choice; hence I may not censure others, nor others me, if we do not agree exactly in the things thus left. I have seen the attempt made (within the last year) to stretch a brother clergyman upon the Procustean bed, where only a matter of opinion was involved, and when he refused thus to be tortured out of his due proportions, his refusal was not, and is not forgotten. May God deliver us from the tyranny of Protestant propery!

Let me say, then, that I have not a particle of sympathy with the carping, fault-finding race, who can see nothing right in that which differs from their notions or practices; and I do most heartily deprecate the harsh spirit of censure, the indiscriminate hurling of anathemas, and the unchristian sneers and flings which one witnesses almost every day.

Thus far this writer appears to be berating somebody who has dealt hardly by him and his friends. Let us see now how soon he can turn about and give the lie to all his pretended respect for Christian liberty.

I beg that this will be received as the literal truth, because I am going to relate an occurrence, which, though it contraved no law, yet shocked me greatly; and if I speak warmly about it, I shall at least not impute motives, nor call names. On Sunday morning last I was present at Divine Service; and after morning prayer was ended, the officiating clergyman went to the right side of the altar, and read the Ante-Communion Service, after which he proceeded:

I am requested to give notice that a sermon 'will be preached this evening in the Rev. Mr. Dewey's Church, in aid of the funds of the * * * those interested in * * * are requested to attend.' This being read he gave warning of the celebration of the Holy Communion on Sunday next.

Matters are come to a strange pass indeed, when notices of meetings in 'the Rev. Mr. Dewey's Church' defile the lips of the ambassador for Christ, taint the moral atmosphere of the temple of the Lord, and wound and shock the feelings of those who worship and adore the Divine Redeemer. Reformed Drunkards, Temperance, Total Abstinence, American Bible and Tract Society, Moral Reform Society, and similar notices, are certainly (in my judgment) inappropriate enough, and I see not how or why it is that a clergyman can bring himself to the reading of them; yet, little as I esteem them, I had rather read any or all of them than the one which last Sunday extended an invitation to Christian people to attend 'the Rev. Mr. Dewey's Church.' Most sincerely do I pray that evil may not result from the occurrence on which I have felt it a duty to animadvert.

Nov. 25, 1844. A. M.

We may add in explanation that the 'notice' referred to a sermon to be preached in Dr. Dewey's Church in behalf of the 'Seamen's Home'—an institution of charity and mercy, of which we believe the Episcopal sect in New York, has the management. If the Episcopal clergyman who has the misfortune of numbering the writer of the piece among his parishoners, knows who he is, we would respectfully suggest that he send him an exposition of Mark, ix, 38. 'Master we saw one casting out devils in thy name and we forbade him [*not* because he followeth not *thee*, but] because he followeth not us, &c.'

BENEVOLENT FRATERNITY OF CHURCHES.

Some weeks since the Executive Committee of this important charity accepted the resignation of the Rev. J. T. Sargent as minister of Suffolk Street Chapel, to take effect on the first day of January. A meeting of the Society has been made by the Committee with the Rev. Joseph Harrington Jr., late of Chicago, to discharge the duties of the Ministry at Large as connected with the Suffolk Street Chapel for a few months. Mr. Harrington wishes it to be distinctly understood that he is still deeply interested and regards himself as virtually pledged to the movement in relation to a new society at the south end, and will only continue connected with the ministry at Suffolk Street Chapel until his presence and labors are required in the prospect alluded to above. He will preach at Suffolk Street Chapel on Sunday next.

ORDINATION.

MR. HERMAN SNOW, a graduate of the Cambridge Theologieal School, was ordained as an Evangelist at the Bulfinch Street Church, in this city, on the Evening of Jan. 1st, 1834. The following was the order of services: Introductory Prayer, by Rev. Mr. Huntington of Boston; Selections from the Scriptures, by Rev. Mr. Pierpont of Lynn; Sermon, by Rev. Mr. Clarke of Boston; Ordaining Prayer, by Rev. Mr. Muzzey of Cambridgeport; Charge, by Rev. Mr. Gray of Boston; Right Hand of Fellowship, by Rev. Mr. Willson of Grafton; Conbluding Prayer, by Rev. Mr. Coolidge of Boston.

Mr. Clarke's text was from II Timothy, iv 5. 'Do the work of an Evangelist.' He made it his object to set forth what it is to do the work of an Evangelist,—the work to which a new laborer was about to be consecrated. This led him to state what the Gospel is; what it is, and what it is not, to preach it; to describe the sources from which the minister should avow the truth; and to explain the modes in which that truth should be applied and enforced. These points were developed with clearness and earnestness.

We understand that Mr. Snow's field of exertion is to be for the present, at Brooklyn, Ct., and the vicinity. The Liberal Christians there have been steadfast, and deserve all kind consideration.

The other services were of more than usual excellence, and were well calculated to prepare the candidate for the general duties of an Evangelist, and for those of his new field in particular, which we understand, is the Society in Brooklyn, Conn., to which he has a call, and other feeble churches in the vicinity. He will carry with him the best wishes for his success of all the Churches, as well as those of his personal friends, and with the blessing of God, we cannot doubt he will obtain it.

ORDINATION AT LEOMINSTER.

The Society of our friends in Leominster has been peculiarly fortunate in securing so soon after the dissolution of their late ministerial connection, another pastor. Mr. Stebbins it will be remembered, left a few months ago, to assume the Presidency of the Theological School at Meadville. His successor, Mr. Hiram Withington, of the Class last graduated from the Divinity School at Cambridge, was ordained on the 25th of December. The exercises were as follows:

Introductory Prayer, by Rev. E. H. Sears, of Lancaster; Selections from Scripture by Rev. E B Willson, of Grafton; Sermon, by Rev. N. Hall, of Dorchester; Prayer of Ordination, by Rev. C. Lincoln, of Fitchburg; Charge, by Rev. G. Putnam of Roxbury; Right Hand of Fellowship, by Rev. G. H. Allen of Jamaica Plain; Address to the Society, by Rev. J. Allen, of Northboro'; Concluding Prayer, by Rev. F. D. Huntington, of Boston.

The Sermon of Mr. Hall was a discussion of the nature, foundation, position and offices of the Christian Ministry. The subject was presented with much force, and all the sentiments of the discourse were as generous, broad, and spiritual, as the expression was vigorous and glowing. The call, sanction, and eternal necessity for this ministry were found, where they really are, in the hearts of men. The Sermon closed with a direct, personal address to the young candidate.

In the evening, services were held in the Church, appropriate to the day,—Christmas. Prayers were offered by Rev. Mr. Withington, and a discourse preached by Rev. Mr. Huntington. The Sacrament of the Lord's Supper was then administered, Rev. Messrs. Hall and Huntington officiating. On both occasions, the Church, which was decorated with evergreens, was well filled. The greatest interest and attention were manifested, and assurances were given as that an entire harmony of feeling has obtained respecting this new administration of religious affairs. H.

ELECTRO MAGNETIC TELEGRAPH. It is stated in the Baltimore Patriot that by an invention of Professor Charles B. Page, the *galvanic battery* used, hitherto as an essential part of the magnetic telegraph may be dispensed with, and thus considerable expense saved. The Baltimore paper says:

'The instrument was made by Professor Page, for Professor Morse, and we are happy in announcing the complete success of the experiment, adding as it does, to the value of the Telegraph, by economising its operations so far as to remove all objections, on the score of expense, to its extensive introduction.'

UNIVERSALISTS. The Universalist Register and Almanack for 1845 gives the following statement of the religious statistics of the denomination.

'The entire statistics for the United States and Territories, show a total of one General Convention, one U. S. Historical Society, fifteen State Conventions, one State Education Association, four State Sunday School Associations one State Publishing Society, one State Tract Society, eight High Schools or Academies, twenty-three Periodicals, besides Annuals, one thousand and twenty-eight societies, about three hundred and fifteen meeting houses, owned wholly or in part, by the denomination, and six hundred and fifty-five preachers.'

An Iron Church, the whole cost of which would be about £1800, was lately sent from Glasgow, Scotland, to Jamaica, as a specimen of neat architectural and manufacturing contrivance, and it is said that many more such buildings are likely to be employed for similar localities. The Glasgow Chronicle in a description of this edifice, states that the pilaster supports are of cast iron, on which is fixed the frame roof of wrought iron, of an ingenious construction, combining great strength with simplicity of arrangement; the whole is covered with corrugated iron, and the ceiling formed in panelled compartments, covered with felt, to act as a non-conductor of heat. The body of the church is 65 feet by 40; the chancel 24 by 12; a robing room and vestry are attached. The windows are glazed with plate glass, one eighth of an inch in thickness; the two chancel windows, and the four others are of stained glass.

LOUIS PHILLIPPE'S OPINION OF WAR. The following is the answer of Louis Phillippe to

"I am happy to receive these addresses, and feel particularly gratified to find that our American friends should do justice to the pains I have taken to maintain the general peace of Europe. There is no advantage in making war, even when a nation has attained the object for which it has fought, because ultimately the losses are always greater than the gains. I have ever professed that principle. When I was in America, forty years ago, I was often asked to propose toasts at public dinners, and I almost invariably expressed the wish that universal and permanent peace should exist among all nations. I was then exiled from my country, and my anxious desire was that it should enjoy peace and happiness. This is what caused me to adopt that salutary precept. I could not then foresee that I should be called upon one day to exert my influence and act myself in favor of that great cause. May the Almighty accord me the maintenance of peace! War appears to me a malediction; and war in Europe, between civilized nations, I regard as an absurdity. If the smaller States desired it, we should prevent them; and as peace between the great powers becomes daily more consolidated, I hope, if I live a few years longer, that a general war in Europe will have become impossible."

SENTENCE OF THE REV. MR TORREY.—Rev. Charles T. Torrey, formerly editor of the Patriot, an abolition paper printed at Albany, convicted of enticing slaves away from their masters, has been sentenced at Baltimore. On the first indictment confinement in the penitentiary from Dec. 28th, 1844, to the 2d of April, 1847. On the second indictment until 2d of April, 1849. On the third indictment until 2d of April, 1851, in all, seven years and three months. The motions for a new trial were overruled. Mr Torrey did not make his appearance, and the court granted a request that his sentence might not be pronounced in public.

RAILROADS IN NEW HAMPSHIRE. The Nashua Gazette says—

"Our state bids fair to be chequered all over with railways. There are no less than eight projects on foot at the present time in this state. The northern road, so called, in continuation of the Concord railroad to Lebanon. The Keene, in continuation of the Fitchburg road to Brattleborough. The Canada road, from Portsmouth to Alton Bay, Plymouth, Haverhill, and so on to Montreal. The East Wilton and Merrimack. The East Wilton and Groton. The Nashua and Groton, and one, we believe, in connection with the Fitchburg, to run through Winchester. Where is the money to come from to build all these roads with?"

The citizens of Medford intend to apply to the Legislature for a branch Railroad to that village, to run parallel with the turnpike and intersect with the Maine railroad at Somerville.

A WARNING. Mr. A. Hubbard, residing near this place says the Davenport, Iowa, Gazette, lost six fine head of cattle simply by turning them into a cornfield from which the grain had been recently gathered Husks of corn in an undigested state were found in their stomachs. It is supposed that eating husks too greedily, together with the smut upon them, occasioned their death.

A professorship of agriculture has been established in Amherst College, and the professorship conferred upon Alonzo Gray, author of "Scientific and Practical Agriculture."

The citizens of Lowell have voted to instruct their representatives in the legislature to use their influence to obtain a charter for the proposed railroad from Lowell to Andover—1833 to 80.

We learn from the American Agriculturists, that agents of several French and English houses are now in this country, examining the clips of the finest sheep, with a view of purchasing them up for the European manufacturers of superior broadcloth.

The Boston and Worcester Railroad Company has reduced the fare between Boston and Worcester to $1,25. It has heretofore been $1,50.

The Portland Advertiser states that 174 new buildings have been erected in that city during the year past. The majority of these are dwelling houses, some of which are of the most elegant description.

The stock of the New York and New Haven Railroad, ($2,000,000,) has all been taken by about 20 individuals and firms in New York, and the work will probably commence on the opening of spring.

CONSTITUTIONAL POWER We copy the following opinion of the venerable Albert Gallatin from the Journal of Commerce.

NEW YORK, Dec. 17th, 1844.

Dear Sir—I have received your note of yesterday, asking my opinion respecting the constitutional character of the resolution annexing Texas by a legislative act, now before Congress. Had not that resolution been proposed, I should not have thought that there could be a difference of opinion on that subject.

A doubt has been suggested, whether the General Government has the right, by its sole authority, to add a foreign independent State to the Union; and I have ever been of opinion that conditions might occur in a treaty ratified by the President and Senate, such as any binding the United States to pay a sum of money, which would require the free assent of Congress before such conditions could be carried into effect. But it is unnecessary on this occasion to discuss those questions. That now at issue is simply this: In whom is the power of *making* treaties vested by the Constitution? The United States have recognized the independence of Texas; and every compact between independent nations is a treaty.

The Constitution of the United States declares that "the President shall have power, by and with the advice and consent of the Senate to *make* treaties, provided two-thirds of the Senators concur.' This power is not given to Congress by any clause of the Constitution.

The intended joint resolution proposes that the treaty of Annexation between the United States of America and the Republic of Texas, signed on the 12th of April, 1844, (which treaty is recited verbatim in the resolution) shall, by the Senate and House of Representatives in Congress assembled, be declared to be the fundamental law of union between the said United States and Texas, as soon as the supreme authority of the said Republic of Texas shall agree to the same.

The Senate had refused to give its consent to the said treaty, and the resolution declares that it shall nevertheless be made by Congress a fundamental law binding the United States. It transfers to a majority of both houses of Congress, with the approbation of the President, and to two-thirds of both Houses without his approbation, the power of *making* treaties, which, by the Constitution, was expressly and exclusively vested in the President with the consent of two-thirds of the Senate. It substitutes for a written Constitution, which distributes and defines powers, the supremacy, or as it is called, the omnipotence of a British Parliament.—The resolution is evidently a direct and in its present shape, an undisguised usurpation of power and violation of the Constitution.

It would not be difficult to show that it is not less at war with the spirit than with the letter of that sacred instrument; and that the provision which requires the consent of two-thirds of the Senate, was intended as a guarantee of the States' Rights, and to protect the weaker against the abuse of the treaty-making power, if vested in a bare majority. But the case appears to me so clear that I would fear to obscure that which is self-evident, by adding any argument to the simple recital of the constitutional provision and of the proposed resolution.

I have the honor to be, with high consideration and personal regard, dear sir, your most obedient servant, ALBERT GALLATIN.

DAVID DUDLEY FIELD, Esq., New York.

THE POPULAR VOTE FOR PRESIDENT. We have been waiting some time to obtain the official accounts of the votes from each State in the Union, but they are not all yet returned. Arkansas is nearly as far off as Texas, and we have heard of no railway running there yet. From that State we have the majority given for Mr. Polk. The votes from the other States are

	Clay.	Polk.	Birney.
Maryland,	35,948	32,676	5
Rhode Island	7,322	4,846	131
New Jersey	38,318	37,495	3,138
Pennsylvania,	161,203	167,535	4,161
New Hampshire,	17,866	27,160	8,050
Ohio,	155 057	149,117	15,768
New York,	232,654	237,555	10,360
Massachusetts,	66,578	18,040	3,970
Vermont,	28,775		
North Carolina,	43,232	39,287	
Delaware,	6,267	5,965	
Virginia,	43,677	49,570	
Connecticut,	32,828	29,839	1,943
Maine,	34,672	46,103	4,865
Georgia,	42,106	44,155	
Alabama,	24,100	35,431	
Mississippi,*	19,310	25,281	
Louisiana,	12,818	13,477	
Tennessee,	60,030	59,917	
Kentucky,	61,279	52,006	
Indiana,	67,867	70,181	2,106
Illinois,	45,145	58,835	2,500
Michigan,	24,237	27,703	3,632
Missouri,	30,634	41,369	
Arkansas,		3,000	
S. Carolina, (by Legislature.)			
	1,290,065	1,328,537	61,130
		1,290,065	
Polk over Clay, ex'sive S.C.,		38,472	

Whole number of votes thus far, 2,679,732, which will be increased to about 2,700,000 by the vote of Arkansas and the deficient counties in Mississippi. In 1840, the number of votes was a fraction over 2,400,000.

The abolition vote will fully equal Polk's majority over Clay, after including a suitable estimate, say 20,000, for South Carolina.

Harrison's majority in 1840 was 145,900, less the vote of South Carolina.

Van Buren's majority in 1836, was 25,413, less the vote of South Carolina.

In the debate a few days since, on the proposition to abolish the duty on railroad iron, Mr Foster of Pennsylvania, stated that the manufacture of that article had just commenced in this country; that a single establishment within 50 miles of his residence was now in a situation to manufacture from 80 to 100 tons of railroad iron per week. In these works there was embarked a capital of nearly $300,000, which furnished daily employment to over 1200 hands. In one of the middle counties of the State he knew of another which was now prepared to contract to deliver 100 tons a week.

Mr F. also stated that for ten years previous to 1841, during which time railroad iron was free of all duty, and foreigners had the undisputed command of the market, $12 more per ton was then paid for it than is now its price under a duty of $25 per ton. He believed that it could now be furnished in Pennsylvania as low as $50 per ton. Mr Grinnel, of Massachusetts, said he was ready to take ten thousand tons at that price.

ALABAMA ON REPUDITION. On the 17th instant the House of Representatives of the State of Alabama passed, by an almost unanimous vote, a series of resolves denouncing the repudiation of debts by the States.

These resolutions were reported by the "Committee on Federal Relations," in response to resolutions of the same character received from the States of Connecticut and Georgia, which in effect declare that any State failing to recognise her great seal as evidence of her obligations is not entitled to the respect of her sister States.

NEW ENGLAND NEWSPAPERS. In Dickinson's Boston Almanac for 1845, is a list of the newspapers published in New England, as full and correct as it was possible with unsparing effort to make it. The number given is 270—enough in all conscience to keep the people advised of the ways of the world and the wickedness of man. Of this number, 130 are published in Massachusetts, 48 in Maine, 37 in New Hampshire, 28 in Vermont, and 14 in Rhode Island.

NATURALIZATION. On this subject, the Washington correspondent of the N. Y. Commercial Advertiser, says, the Whigs in Congress are divided. No extension of the term of probation will be made; but it is possible that the applicant for naturalization papers may be required to produce a record, made five years previously, of his intention to become a citizen. This would satisfy a great portion of the American Republicans, for they do not fear the five year's men, but the five month's or five day's men.

The Anniversary of the landing of the Pilgrims was celebrated on the 23d, by the sons of New England and others at Cincinnati, with great spirit and interest. At the church, which was densely crowded, Rev Dr Beecher made an opening prayer, and addresses were delivered by Rev Mr Perkins and Prof Stowe.

MR. CUSHING had not left New York on Tuesday night. It was understood that his intention was to proceed to Washington immediately.

Mr. Fletcher Webster, it is said, may be expected to arrive soon. He was to proceed from China to England overland.

SOUTH CAROLINA LEGISLATURE. The Session of this body continued three weeks and three days.

On the day of adjournment the Committee of the Whole reported the entire series of Resolutions submitted by Mr. Pickens as regards the Tariff and Abolition Petitions in the House of Representatives. A motion being made and carried to divide the Resolutions, the first series, in relation to Texas and the Tariff, were adopted; and the last series, denouncing the repeal by the U. S. House of Representatives of the 25th rule, as "a flagrant outrage" upon the rights of the Southern States, &c., which passed the Senate unanimously, were lost in the House by being laid on the table.

Appropriations were made for a Greek Professorship in the South Carolina College, and to Henry Baily, Esq., for professional services for his able exertions in the case relative to the forfeiture of the Bank Charters.

A VENERABLE RELIC. At the Anniversary meeting of the American Bible Society an aged divine from New Hampshire, of the Presbyterian denomination, called *Father Robbins*, held in his hand the identical Bible upon which the members of the *First Congress* and President Washington were sworn into office, and containing the names of all these aged worthies written on its pages. These, said Mr. Robbins, were Bible times—and these, Bible men, and God blessed and prospered their labors; and under these men their country was prosperous. God grant, sir, said he, that we may again have such rulers and such times!

REVENUE OF BOSTON. We learn from the Advertiser that the revenue of this port of entry for the quarter ending September 30, amounted to $2,-100,000, which is said to exceed any former quarter by about half a million of dollars.

☞ UNION MEETING. The Monthly Union Meeting will be held at the Bulfinch street Church, (Rev Mr Gray's,) on Thursday evening next, at 7 o'clock. j4

☞ HON. JOHN C. PARK will deliver an Address upon the relation between Masters and Apprentices, at the Warren street Chapel, on Sunday evening, Jan 5th, commencing at 7 o'clock. j4

☞ UNION PASTORAL ASSOCIATION.—The next meeting will be at Rev George Putnam's, in Roxbury, on Tuesday, Jan. 14, at eleven o'clock.

j4 SAML. OSGOOD, Secy.

MARRIAGES.

In this city, on Tuesday evening, by Rev R. C. Waterston, John Farnsworth, Esq. of Dana, formerly of Charlestown, to Miss Sarah E. Wise of Boston.

On Sunday evening, by Rev Mr Mudge, Mr Charles W. Ham to Mrs Susan A. Littlefield.

In Charlestown, on Tuesday evening, by Rev Mr Ellis, Andrew J. Drake, U. S. Navy, to Miss Mary P., daughter of Samuel R. Jackson of C.

In Sudbury, on Christmas eve, by Rev Mr Shaw, Mr Nelson Fairbank, to Miss Susan Hunt, 2d daughter of Aaron Hunt, Esq., all of Sudbury.

In Saxonville, on Christmas evening, by Rev Mr Hesford, Mr Sumner Stone, of Westboro', to Miss Mary W. Stone, of S.

In Barre, 28th inst, by Rev O. H. Wellington, Mr Darius Wellington to Miss Hannah Duville, both of Waltham.

In Westboro', 23d inst, by Rev Mr Harvey, Mr Augustus Reed to Miss Laura Ann Leech, both of Boston.

In Brighton, on Wednesday evening, by Rev Mr Adams, Clark Smith, Esq. to Miss Nancy E. Jordon.

In Chelmsford, 25th inst, Mr S. Decatur Gilmore to Miss Caroline Proctor, both of Boston.

In Wrentham, 25th ult, Mr Daniel Ide Felt to Miss Harriet Rawson.

In Southboro', 1st inst, Mr George Jenison to Miss Mary Williams.

In Thompson, Ct, 27th ult, by Veraon Stiles, Esq., Mr Joseph A. Andrews, Jr. of Providence, RI., to Miss Sarah Ann, daughter of John W. Adams, Esq. of Medfield.

DEATHS.

In this city, 21st inst, suddenly, of paralysis, Mrs Sarah, wife of Mr Daniel Wise, 69.

26th ult, Austin Kuhn, son of George H. Kuhn, 20.

In Chelsea, 28th ult, Capt Caleb Pratt, a soldier of the revolution, 82.

In Groton, 26th ult, Dea Joseph Sawtell, 93.

In Roxbury, 29th ult, Mr George Morris, 71.

In Danvers, 25th ult, Mrs Mary Jane, wife of Mr Wm T. Dole, 22.

In Essex, Mrs Betsey, wife of Mr Jacob Story, 69.

In Bridgewater, 25th ult, Rev Samuel Worcester, 51.

In Nantucket Obed Macy, 82 yrs and 11 mos, a worthy and exemplary Elder of the Society of Friends, and author of the History of Nantucket.

In Cabotville, 29th ult, Cooley Wait, 21, son of Mr Obed Wait—death occasioned by the accidental discharge of a musket.

In Eastport, Me, Capt John L. Storer, formerly of Wells, 60.

In Milford, N. H., Mr Benj Hutchinson, 27, one of the melodists of the 'Hutchinson Family.'

In Brooklyn, NY, 29th ult, Mary, wife of Capt Allen H. Bearse, of Hyannis, Mass, about 26.

Whole number of deaths in Boston, for the week ending December 28, 44. Males, 18: Females, 26: Stillborn, 1.

Of consumption, 9—Cronp 3—Teething 2—Pleurisy 1—Disease of the Brain 1—Lung Fever 3—Infantile 3—Scarlet Fever 1—Typhus Fever 2—Intemperance 1—Hæmorrhage 2—Debility 1—Canker in the Bowels 1—Inflammation of the Bowels 1—Apoplexy 2—Accidental 1—Cholera Infantum 2—Cancer 1—Dropsy on the Brain 1—Worms 1—Tumor 1—Fits 1—Sudden 1—Unknown 2.

Under 5 years, 15—between 5 and 20 years, 7—between 20 and 60 yrs, 18—over 60 yrs, 4.

COPARTNERSHIP NOTICE. The Subscribers have this day formed a Copartnership for the purpose of transacting business as Publishers, Booksellers, Stationers and General Periodical Agents, under the firm of WM. CROSBY & H. P. NICHOLS.

WM. CROSBY,
HENRY P. NICHOLS.

Jan. 1, 1845.

THE MONTHLY RELIGIOUS MAGAZINE, for January.

—CONTENTS—

The Editor to the Reader.
The Birth of Christ in the Soul.
The Organ.
Our Odd Drawer, No 1.
The Child may be a Christian.
The Work of Life, a Sermon for the New Year, by Rev A. Lamson, D.D.
The Reply.
Extra Religious Meetings.

Intelligence.

Ordination at Kingston, Mass.
Dedication at Billerica, Mass.
Common Schools in Massachusetts.
National Sabbath Convention.
Items.

This number of the Monthly Religious Magazine commences a new year. The Publisher feels grateful for the patronage which it has received, and hopes it may be continued and increased. The work will be edited the present year, by Rev F. D. Huntington; among the regular contributors will be many of the distinguished clergyman of the denomination.

The Magazine will be published on the first of each month, in Nos. of 36 pages each, royal 12mo, making one volume a year of 432 pages each—and furnished to subscribers at the low price of *One Dollar* per annum, or seven copies to one address for $6; 12 copies, $10. It will be sent to any part of the U. S., by remitting one year's subscription in advance.

L. C. BOWLES, Publisher,
j4 118 Washington st.

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXVII, for January, 1844.

—CONTENTS—

Art 1. Alison's History of Europe.
2. On the Reluctance to Pray.
3. Festivals of the Ancient Christians.
4. Beauty.
5. The Connection between Intellectual and Moral Culture.
6. The Church.
7 Writings of R. W. Emerson.
8. Religion.
9. Doctrinal Preaching.
10. Notices of Recent Publications.
11. Intelligence.

This number being the commencement of a new volume, the publisher respectfully asks for it the attention of those who are not now subscribers.

A few extra copies have been printed, which will be furnished for examination to any wishing to see it.

WILLIAM CROSBY, Publisher,
d28 118 Washington street.

BOOKS, STATIONERY, &c. New Fairy Book. Just published by T. H. CARTER & CO., and for sale by the Booksellers generally. The Fairy Cabinet, containing Fairy Tales from the French and German, 16mo—62½ cts. This collection of Fairy Tales has been selected with care from a great number of volumes, and forms altogether a most interesting and beautiful gift for the young. d28

WEBSTER'S AMERICAN DICTIONARY—2 vols, royal 8vo. Price reduced to $10.50.

The above is Webster's Dictionary, without abridgement, containing the whole vocabulary of the Quarto edition, with corrections, improvements, and several thousand additional words—to which is added, in the present edition, a supplement of several thousand words prepared by the author, and first published in 1843, since his decease.

BRITISH NOTICES.

The following is an extract from the Liverpool Mercury, of May 29th:

By far the best English Dictionary—indeed the only one to which appeal can now be made as an authority—is Webster's; an American publication, republished in London, in two quarto volumes.

JAMES MARTINEAU.

The American Dictionary of Dr Webster is as great an improvement on Johnson's Dictionary, as the latter was on those of his predecessors.

Professor JAMIESON, of Edinburgh.

It will supersede every other book in the same department of letters. [Cambridge Independent Press.

[From Heman Humphrey, D.D., Pres. of Amherst College.]

Dr. Webster's American Dictionary of the English Language is an honor to the country which gave him birth—to the age and to the language which it so admirably traces up to its etymological sources—so skilfully analyzes, and so happily explains.

[From Rev Dr Wayland, President of Brown University, Providence, R. I.]

I have always considered Dr Webster's works in Lexicography as surpassed in fullness and accuracy by none in our language.

We regard it as a great improvement on all the works which have preceded it. The *etymological* department throws new and striking light on the history of language; the *vocabulary* is enlarged by the addition of many thousand words, comprising the technical words and the arts; words not found in any other dictionaries, and many of them the words for the precise meaning of which the general reader is most frequently at a loss;—the *orthography* of several classes of words, instead of following cumbrous and obsolete modes of spelling, is conformed to the present usage of the best writers; and the *definitions* have a character of discrimination, copiousness, perspicuity, and accuracy, not found, we believe, in any other dictionary of the English language.

The foregoing commendation is signed by Jeremiah Day, S.T.D., LL.D., President of Yale College; Simeon Baldwin, late Judge of the Superior Court; David Daggett, LL.D., Professor of Law in Yale College, and Judge of the Superior Court, Benjamin Silliman, M.D. LL.D., Professor of Chemistry, &c., Yale College; Rev Nathaniel W. Taylor, S.T.D, Professor of Didactic Theology, Yale College; James L. Kingsley, Chauncey A. Goodrich, Denison Olmsted, Professors in Yale College; Leonard Woods, Moses Stuart, Ralph Emerson, Professors in Theological Seminary, Andover; Joshua Bates, DD. President of Middlebury College; Rev John Hough, Rev W. C. Fowler, Edward Turner, Professors in Middlebury College.

A most valuable work and eminently deserving of public patronage. JOHN HENRY HOBART,
Bishop of Prot. Epis. Church, N. Y.

A very valuable addition to our lexicography, and deserves the patronage of the American people.

JOSEPH STORY,
Judge of the Supreme Court of the United States, and Professor of Law in the University of Cambridge.

I agree with Mr Justice Story in the sentiments he has expressed; and am satisfied that an attempt to reduce into a system the doubtful orthogray of the language, and to diminish the number of its anomalies, would meet with the approbation of the public, and that no one is better qualified for the task than Dr Webster. WILLIAM CRANCH,
Chief Judge of the Circuit Court of the U. States in the District of Columbia.

The undersigned most cheerfully express their approbation of Dr Webster's Dictionary, and their wish that it may be generally adopted by literary men as a book of reference, and become the standard lexicon of the colleges, academies and schools of our country.

David Hosack, LL.D. President of Rutgers Medical Coll; Rev Thomas De Witt, D.D., Rev John Knox, D.D., Rev James Milnor, D.D., Rev James M. Mathews, D.D., John W. Francis, M.D., Prof. Obstet, Rudgers Medical Col; Ogden Edwards, Judge of Circuit Court, State of NY., Jacob Radcliffe, late Mayor of New York, and Judge Sup Court; James Tallmadge, late Lieut. Gov. of the State of N. Y.; Samuel L. Knapp, Coun at Law, and author of Lectures on American Literature; Seth F. Staples, Coun at Law; Rev Wm Patton, Ansel W. Ives, M. D., George Griffin, Coun at Law; Rev Gardiner Spring, DD., Samuel L. Mitchell, LL.D., Joseph M. Smith, MD. Prof of Theo and Prac Med; Anthony Dey, Coun at Law; Wm Johnson, Coun at Law, Reporter of Cases, &c.; John Anthon, Coun at Law.

We make Dr Webster's Dictionary our general standard of orthography, and would cordially recommend its adoption in schools and seminaries of learning.

Rev Austin Dickinson, Editor of the National Preacher: Wm L. Stone, Francis Hall, and Robert C. Sands, Editors of the N. Y. Spectator and Commercial Adv; Sidney E. Morse, Editor of N. Y. Observer; Gerard Hallock, Ed Jour Com.; Amos Butler, Ed of the Mer Advertiser; John Lang, Ed of N. Y. Gazette: Michael Burnham, Ed of Eve Post: Absalom Peters, Editor of the Home Missionary and American Pastor's Journal: Wm C. Brownlee, Editor of the Magazine of the Ref Dutch Church: Edward Thompson, Ed of Eve Journal.

It is a work of profound investigation, and does infinite honor to the philological learning and general literature of this country. CHANCELLOR KENT.

Published and sold by G. & C. MERRIAM, Springfield, Mass: and for sale by Mark H. Newman, New York: Carey & Hart, Philadelphia: Little & Brown, and B. B. Muzzey, Boston. eop8w j4

THE CHRISTIAN IN HIS CLOSET. Will be published in a few days, 'The Christian in his Closet, or Prayers for individuals, adapted to the various ages, condition, and circumstances of life, by Charles Brooks.

'When thou prayest enter into thy closet.'

By JA

POETRY.

[For the Register.]

Night on Judea's plains,
The lowly shepherds kept their silent watch
Around their flocks. In deep and hushed repose
Did favored Bethlehem lie, while, near at hand,
Jerusalem, the mother of the tribes,
The queen'ly city, throned on Zion's hill
In peace reposed. The stately temple rose
In grace and beauty towering to the skies.
Went there no sound from out thy palace walls,
Thou ancient city! breathing to the soul
That he thy King, the anointed Son of God,
Drew near to bless the waiting hearts of men?
But lo! as on the plains of Bethlehem,
The shepherds sat, a ray of heavenly light,
Even the glory of the mighty God
Shone round about them, while a form of light,
The angel of the Lord appeared. With awe
And dread profound, the astonished shepherds gazed.
'Fear not,' the angel said, 'behold this night,
Good tidings of great joy I bring to you
And all mankind. For unto you this day,
In David's holy city, hath been born
A Savior which is Christ the Lord, and this
Shall be the sign. Arrayed in humble garb,
The heavenly infant in a manger lies,
There shall ye find him."

Straightway at his side,
Appeared an angel throng, who swelled the chant,
'Glory to God most high, on earth be peace:
Good will to men.'

The glorious anthem ceased,
The seraph host resumed their flight to heaven.
With anxious haste the shepherds came to seek
The promised guest, and in a manger laid,
Even as the angelic voice had said,
They found the babe.

Not in the regal halls
Of power and wealth, the Undefiled was born;
But in the manger of a lowly inn,
Not by the glare of day, the heavenly host
Their anthem sang, but in the solitude
Of solemn night; not in the gorgeous fane
Which crowned Moriah's mount, but in the fields
Of peaceful Bethlehem. Not upon the ear
Of God's anointed priesthood, fell that strain
Of precious promise to the sons of men,
But of the humble shepherds of the plain.
Thus makes the Gospel in the lowliest heart,
Its favorite shrine, while to the poor, the meek,
The afflicted, comes its voice to soothe the soul,
With its unutterable wealth of love.
Come to our inmost souls! thou Prince of Peace!
And there erect the temple of thy grace.
Thou Son of righteousness! arise on us,
And brighter than the star which once shone forth
In Eastern skies, leading the great and wise
Unto thy feet, to worship and adore,
With light divine illume our souls' far depths!
Dispel the clouds of ignorance and sin
Which hide thy glory from our view, and raise
Our drooping faith from bondage to the earth,
To share a holier fellowship with thee,
Our risen Lord!

Keene, N. H. Y. L. E.

"MANY HAPPY RETURNS OF THE DAY."

BY ELIZA COOK.

Merry words, merry words! ye come bursting around,
Telling all that affection can say;
'Tis the music of heart-chords that dwells in the sound,
"Many happy returns of the day."
The red cheek of the child is more rich in its glow,
And the bright eye more swift in its ray,
When his mates hail his birth in their holiday mirth,
And drink, "Happy returns of the day."
The old man may smile while he listens, and feel
He hath little time longer to stay;
Still he liketh to hear from the lips that are dear,
"Many happy returns of the day."

Though Misfortune is nigh, let the kind words float by,
And something of Hope will spring up,
That the hand of the Future may drain off the gall,
And some nectar drops yet fill our cup.
If we bask in content, while another short year
Is recorded with eloquent bliss,
How we prize the fond wishes, all gladly sincere,
That come round with the soul-pledging kiss.
Oh! our place in the world will be chilly and drear,
When our natal-tide passes away
Without one to remember or breathe in our ear,
"Many happy returns of the day."

There are moments when memory cruelly brings
The grim spectres of joy back again,
When sorrow malignantly sharpens her stings
Till we quiver and bleed with the pain;
And the spirit will groan in such moments as this,
When our loudly-hailed birthday shall fall,
But among the warm greetings there's one that we miss,
And that one was the dearest of all.
What would we not give if the grave could restore
The dear form it hath wrested away,
If the voice of that lost one could wish us once more,
"Many happy returns of the day."

There are moments when truth and devotion increase,
Till they burn in the crucible breast
With an increase and might that we knew not the light
Of our smouldering feeling possessed;
And that flame will be vividly flashing out thus
When we welcome returns of the time
That gave some loved beings to life and to us,
The sweet bells in mortality's chime.
Then a garland, gay garland, a dance, and a feast,
Let the natal-tide come when it may,
Be it autumn or spring, a gay chorus we'll sing—
"Many happy returns of the day."

MISCELLANEOUS.

AUTUMNAL REFLECTIONS.

The wealthy who have not earned their riches, sometimes scatter with profuse liberality their possessions, and never think of the value of what they have, until what they have has become so small, that they are satisfied that it is of little value, because it cannot endure long. So the young suffer seasons and years to pass away, nay, sit and wish them away, that some definite period may arrive, in which they shall say they have pleasure therein. They never think of the enjoyment and uses of the present time, because the future seems so abundant, and to include so much not possessed, that the present loses all value in the anticipation and weary waiting for that which is to come. At length weakness, deprivation, pain, disappointment, and gray hairs, admonish that so much is already past, that little more can be looked for. And then how much does it detract from present enjoyment, to reflect that this enjoyment may be the last—that whatever *may* have been the probabilities heretofore, death is now certainly near; and the very suddenness with which enjoyment is seized on, denotes the weakness of any hope that it can be repeated.

This is eminently the case with those pleasures which age seeks, in contemplating the varieties and beauties of the varying seasons. Never did late autumn put on a more lovely and attractive garb than she assumed on Saturday last; and yet for half a century we have wasted the autumnal days and closed the heart to their influences, because something else presented, and every year would have its autumn, and it might be enjoyed. But the invitations of Saturday—it is Nature's Sabbath, if not the Christian's, and therefore, *may* more especially invite to the contemplation of the *works*, than the *words* of the GREAT AUTHOR—were accepted, because it might be that they would not be repeated, and so we went forth,—went out to see what the country presented. It was a lovely day—a still, quiet, autumnal, sun-shiny day. A million of threads extended along the fields, yet only seen by their half reflection of the sun's rays; and here and there small bunches of these gossamers were seen in the air, scarcely moving, and yet the only indication that there was motion in the atmosphere. One or two small congregations of insects were seen actively winging their gyrations in the stream of sun light, but still making their perpetual circles, as if the autumnal atmosphere was not chilling them, as it had the leaves of the trees; but they too, perhaps, felt that this might be their last enjoyment, and so they continued to disport themselves.

It was melancholy to think that the chills of the fast coming evening would lay these low; and never again would they take their wing, never again sport in the sunshine, and form *that* link in the great chain of nature. It is strange that, with the evidences of decay all around us, and the monument of man's mortality within sight, we should have felt such a sensation at the probable fate of these insignificant beings—insignificant, at least, to us. But so it is. We make up our minds to the general decay, and only feel ourselves disturbed when some unexpected object is included; something, however small, which did not seem at first to enter into those calculations upon which we had concluded to erect our philosophy; something which was not included in our inner arrangements for resignation.

We were leaning against a gateway, and contemplating all these silent teachings around us, when the sound of many footfalls aroused us from the reverie. We looked up, and a small funeral procession was close at hand, directing its course towards the place where we stood, which was, indeed, the entrance to a burying ground.

Four lads were bearing along a little coffin behind which followed the parents of the deceased, and a few relatives. "It is better to go to the house of mourning," says the Scripture; but as we had no invitation thither, we joined the little train, and went into the city of the dead. The procession paused, and gathered round a small grave, and the customary assistants took the coffin, and lowered it into the "narrow house appointed unto all." No office was said, no clergyman was at hand to apply the seal of instruction to the softened heart; to lead away the thoughts of the mourners from the object before them, to the contemplation of the probable abode of the better portion of what they had loved, or to make each of the parents say, with the monarch mourner of old, "I shall go unto him, but he shall not come again unto me."

When the lines and other apparatus were moved from the grave, the bereaved parents stepped forward to look down into the narrow place, and take a last farewell of their little one. The hardened features of the father were distorted by anguish, and he applied his handkerchief to his eyes, which seemed unused to tears. The mother was then led forward. There was less of distortion on her features. She grieved much, but she wept, and those tears were for blessings. She leaned over the edge of the grave, and looked far down upon the unadorned coffin of her child. We could see when her eye first met it. A sensation of sudden pain was evident for a moment in her face, but it passed away, and a mother's grief, and a mother's tears, were indulged. The friend who had conducted her thither, and sustained her there, then quietly withdrew her from the position; but just as she was turning away, we saw a sudden disturbance of her features, and heard her scream. The husband was at once at her side. Pointing down into the grave, she said, with a shudder, "there is water there—cold water."

The little train walked slowly away from the graveyard. The mourners were too poor and too humble to induce a large procession, and that procession too small to excite much attention. We looked down into the grave, and some water had, indeed, collected therein, and being displaced by the coffin, it seemed in larger quantity than it really was. The poor mother had, of necessity, yielded to the death of her child. In a little time, she had consented to bury the dead out of her sight, and she had wound up her feelings to endure, with only customary expressions of sorrow, the deprivation, and the last scene that shut forever from her sight, the child she had borne and nurtured. She had schooled herself to a contemplation of the darkness of the grave, and the earthly covering of her child, but she was not prepared for the unseemliness of the water. A sensation of coldness, worse than that of the grave, came over her, and, for a moment, she felt as if her little one was to be sensible, amid its decay, to the discomforts of a watery grave. Let none smile at this apprehension. A mother, who has lost her child, will not.

The evening sun poured its yellow beams upon the heap of earth beside the grave, and the particles of moisture that yet hung upon the clods, glistened with prismatic lustre, as they dropped upon the coffin of the little innocent.

[United States Gazette.

BRADDOCK'S DEFEAT.

Is some ten or twelve miles from Pittsburg, on the north bank of the beautiful Monongahela. It is nearly a level plain, extending three fourths of a mile from the river, and hemmed in by undulating hill-sides. At the centre of the plain on which the battle was fought, is a noble brick edifice, called "Edgeworth Seminary," a number of years since occupied as a boarding-school for ladies. It is now converted into a residence, and belongs to the Braddock farm; and in it lives a very kind and generous family, whose pride it is to show the visitors over the field of battle, and extend them the munificent hospitalities of their household. After resting ourselves from the fatigues of the journey, a lad volunteered to guide us over the premises. The battle was fought, as the reader will recollect, on the 9th of July, 1755; and was one of the most memorable battles fought previous to the Revolution. The storms and tempests of nearly a century have beaten upon this eventful spot, and yet it is materially unchanged. The rain, the dew, and the sunshine of Heaven have obliterated the gory stains of battle, but the natural features of the field are the same as when the morning *reveille* broke the silence of those shadowy glens and unpeopled solitudes. The deep ravines in which the Indians secreted themselves—the bar across the Monongahela, on which Braddock's army forded the river—the spot where the battle was fought—where the chief struggle and conflict occurred, are yet identified, and the little springs of the hill side, where many a poor soldier ate his last meal, still gush and sparkle in the sunshine, while the soil which greedily drank their life, now waves with luxuriant and golden harvests.

History informs us that the army of Braddock consisted of more than two thousand men, a part of them the flower, the beauty, and the chivalry of the British army. After crossing the river, and eating a hasty meal at the foot of the plain, the advance guards were put in motion, martial music rang merrily through the forest-aisles, the sunlight gleamed from burnished steel, the Monongahela flowed tranquilly over its rocky bed, and the overshadowing forests tossed their leafy branches playfully to the breeze. Scarcely were the whole army in motion, when the ravines became lurid with fires of an invisible foe. Panic-struck, the soldiers fired their guns at random, and felt back in confusion and disorder. Unused to Indian warfare, history says the soldiers of Braddock huddled behind the artillery wagons, and refused to be rallied. Thus they continued fighting with irregularity, and suffering a carnage unparralleled in modern warfare. Nearly two-thirds of this gallant army, as proud as ever trod the soil of the new world, were utterly annihilated by an Indian foe. General Braddock was himself shot, and after lingering four days, was buried seven miles from the battle-field, that the Indians might not disturb his ashes. Washington was a colonel under Braddock, in this campaign, and led the colonial troops of Virginia. While the army were breakfasting on the morning of that eventful day, an Indian dog came into one of the camps, and on the information of which, Washington pronounced it to be the augury of an approaching foe, and advised Gen. Braddock to be cautious of advancing. But with the self-sufficiency and hazard of a British General, he replied, "I am not to be frightened by the fears of a raw provincial Colonel." [Woonsocket Pat.

ORIGIN OF THANKSGIVING.

In the first book of records under the "Court of Assistants" of Massachusetts; under date of June 1 1632, it is recorded as follows:—"This Court taking into consideration the great mercy of God vouchsafed to the Church of God in Germany and the Palatinate, have appointed the 13th day of this present month to be kept as a day of Thanksgiving throughout the several plantations."

In June, 1633, the Court ordered as follows:—"The 19th day of this present month is appointed to be kept as a day of publique thanksgiving throughout the several plantations."

This was probably the first "thanksgiving" in Massachusetts which had reference to the ingathering of the harvest.

We find no mention of any Thanksgiving for the next three years. In 1637, the Court appointed the 15th of the fourth month [June] to be observed as a day of Thanksgiving in the several churches. In 1638, the record says—"Intimation to be given to the Elders of our several churches of the desire of the Court to keep the last Thursday of the 8th month [October] a day of Thanksgiving for the safe-coming of so many ships this year, and the seasonable weather in the spring and now to ripen the harvest."

In 1639, "It was ordered that the 28 day of this present month [November] should be kept a day of public Thanksgiving through the Churches, those Churches that have kept a day already are left to their liberty."

It is presumed that from this time the custom prevailed, and probably without interruption, of celebrating the gathering in of the agricultural crops by a thanksgiving festival. It will be perceived that all the thanksgiving already referred to were appointed by the Court of Assistants. Whether the Governor had any voice in the matter, or whether any Proclamation, according to later custom, was then issued either by the Governor or the Court, we have not ascertained. The first Proclamation for a day of thanksgiving, which we have seen, is the following, copied from "The New England Weekly Journal" of October 21, 1728:—

By His Excellency
WILLIAM BURNET, Esq.,

Captain General and Governor in Chief in and over His Majesties Province of *Massachusetts Bay* in *New England*.

A Proclamation for a General THANKSGIVING.

In Consideration of the many undeserved Blessings, which it hath pleased Almighty GOD of His great Goodness to confer on us in the Course of this Year, more especially, in Preserving the Sacred Person of Our Sovereign Lord the KING, Our most Gracious QUEEN, the Royal Issue, and the rest of the Royal Family, in giving Success to His Majesties Councils, for continuing the PEACE of Europe, in protecting the Government of this Province, and in preserving to us Peace and the Enjoyment of Our most valuable Privileges, Civil & Religious, in granting us so good a Measure of Health, and in giving us such a plentiful HARVEST, and in making our Merchandize and Fishery to prosper, and Defending them from the Violence of merciless Pirates, with manifold other unmerited Favours.—All which lay us under the deepest Obligations of Gratitude & Obedience to our most Bountiful Benefactor.

I Have therefore thought fit with the Advice of His Majesties Council, and at the Desire of the Representatives in the present Session, to Order and Appoint, That Thursday the Seventh of November next, be solemnly Observed as a Day of Public THANKSGIVING throughout this Province, Earnestly Exhorting both Ministers and People in their respective Assemblies to offer up their most Unfeigned THANKS to Our Most Gracious GOD, the Author of all our Blessings, with their Fervent Prayers, That we may Fear the LORD and His Goodness, and walk worthy of Him. And all Servile Labour is Forbidden on the said Day.

Given at the Council Chamber in Boston the Fifteenth day of October 1728. In the Second Year of the Reign of Our Sovereign Lord GEORGE the Second, by the Grace of GOD of Great Britain, France and Ireland, KING, Defender of the Faith, &c. W. BURNET.

By Command of His Excellency
the Governor, with the Advice
of His Majesties Council.
Josiah Willard Seer.

GOD save the King.

THE ANNUAL TREASURY REPORT.

It was not until a late hour last evening that we were able to obtain a sight of the Annual Report of the Secretary of the Treasury, yesterday transmitted to both Houses of Congress; and therefore we have time now only to state the following particulars as to a portion of its contents:

The revenue for the fiscal year ending on the 30th day of June last, was $30,381,700 03; received from the following sources, viz:

From customs,	$26,183,570 94
From the public lands,	2,059,939 80
Miscellaneous sources,	261,007 94
Treasury notes and loans under act of March 3, 1843,	1,877,181 35
Making an aggregate of	30,381,700 03
The Expenditures during the same period, including $12,998,773 54 on account of the public debt, were,	32,958,827 94
Exceeding the year's receipts by	$2,577,127 91
This latter amount, deducted from the sum remaining in the Treasury July 1, 1843, of	10,434,507 55
Left a balance on hand July 1, 1844 of	$7,857,379 64

The Estimated Receipts for the present fiscal year, which will end on the 30th of June, 1845, are as follows:

From the customs,	$31,945,018 04
From the public lands,	2,139,856 89
From other sources,	120,000 00
Making a total of	34,204,874 93
And the estimated Expenditures and other demands on the Treasury within the same time, amount to,	35,019,431 06
Being less than the estimated receipts by	814,556 13
Which, deducted from the balance reported on hand the 1st of July last, as above stated	7,857,379 63
Would leave in the Treasury on the 1st of July, 1845, an apparent balance of	$7,042,823 51

The above apparent balance, however, is liable to be *decreased* by the amount of any additional appropriations that may be made during the present Session of Congress, to be expended previous to the 30th day of June next.

The Existing Debt of the United States on the 1st of July last was $24,748,188 23. On the 1st of December preceeding it was $23,850,673 03. The Secretary recommends that a sinking fund of two millions of dollars annually be provided to pay the interest on this debt, and to redeem the principal at the respective periods assigned for its redemption.

The Imports during the fiscal year ending on the 30th of June, 1844, are valued as follows:

Free of duty	$24,766,082
Paying duty	83,688,620
Total imports	108,434,702

The Exports for the same time were:

Of domestic products	$100,183,497
Of foreign merchandise,	10,944,781
Total exports	111,128,278

The Gross Revenue from customs within the year was $29,137,060 60, and the nett amount paid into the Treasury was $26,183,570 94; making the cost of collection $2,953,489 60.

In regard to the present tariff, the Secretary "most respectfully recommends to Congress a review and reformation of the act of 1842, to provide revenue from imports." "Weighty considerations," he says, "concur in pleading for such review and reform."

As to the public deposits, the secretary says that none of the old depositories have been changed, but new ones have been added,—with a view to promote the public convenience, to prevent overgrown accumulations in certain banks, to diffuse the benefits of the deposits, and obtain greater security for them.

AMHERST COLLEGE. At a meeting of the Trustees of Amherst College, Rev. Edward Hitchcock, LL. D. was appointed President, and Prof. of Natural Theology and Geology. Prof. Charles U. Shepard of New Haven, was appointed Professor of Chemistry and Natural History.

REGISTER
ALMANAC,
FOR
1845.

	1 Sunday.	2 Monday.	3 Tuesday.	4 Wednesday.	5 Thursday.	6 Friday.	7 Saturday.
JAN.	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25
FEB.	2 9 16 23	3 10 17 24	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22
MARCH.	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29
APRIL.	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24	4 11 18 25	5 12 19 26
MAY.	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31
JUNE.	1 8 15 22 29	2 9 16 23 30	3 10 17 24	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28
JULY.	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26
AUG.	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30
SEPT.	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24	4 11 18 25	5 12 19 26	6 13 20 27
OCT.	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25
NOV.	2 9 16 23 30	3 10 17 24	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29
DEC.	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27

FALL AND WINTER GOODS.
DANIELL & CO.,
201 WASHINGTON STREET,

HAVING enlarged our establishment the past season we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM,

We have all the new, rich and desirable styles o LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all the kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

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HOUSEKEEPING GOODS.
CASSIMERES, FLANNELS, COTTONS.

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ONE PRICE AND SMALL PROFIT,
is still our Motto.

DANIELL & CO.,
201 WASHINGTON STREET.

s28

STONE'S CONFERENCE HYMN BOOK.—Hymns and Tunes for Vestry and Conference Meetings, by Edwin M. Stone.

The following are among the notices of this book.

[From the Christian World.]

'There has been a great degree of satisfaction expressed, this last winter, with the singing at our Conference and Prayer Meetings. This little book is well adapted for such meetings, for which it is mainly designed.'

[From the Christian Register.]

'This little book comes out opportunely to meet the want presented by the recent re-introduction of Congregational Singing into our places of worship. It is cheap in price, of a convenient size, and contains the favorite hymns and tunes, appropriately fitted to each other. We would recommend its examination to those who are seeking for a work of the kind.'

[From the Christian Examiner.]

'We are much pleased with it. Something of the kind has been long wanted, and is now especially acceptable, when the practice of the old and primitive congregational singing is reviving among us, which is sure to bring back a taste for the old, simple and devotional music. The book is a small one, modest, and unpretending; but it well fulfils its design. It embraces a sufficient variety of tunes to answer the purpose for which the publication is intended, and these, as well as the hymns—two or three of which are given to each tune—seem to us to have been well chosen.'

Published by WM. CROSBY, 118 Washington st.
n16

CHURCH SERVICE AND HYMN BOOK.—Published and for sale by BENJ. H. GREENE, 124 Washington street, the following Book:—

Service Book, for the use of the Church of the Disciples. Taken principally from the Old and New Testaments.

The Disciple's Hymn Book; a Collection of Hymns and Chants for public and private devotion. Prepared for the use of the Church of the Disciples, Boston.

The Christian Examiner for July 1844, speaking in praise of this Book, from which we select the following: 'We would then have the music, or singing, and liturgic services of the Church adapted to aid the devotion of the Congregation, to make the Congregation themselves, worshippers. Nothing else satisfies us.'

'Entertaining these views, we are prepared to like the plan of Mr Clarke's 'Service Book.' It answers the demand made by the heart of the worshipper. It has sufficient variety, yet is simple, both in its matter and arrangement; it avoids the repetition and confusion observable in many of the old Prayer Books, and the Service is not as in some of them, made tedious by its length; and it unites the advantages of extemporee prayer with something fixed, and especially with well chosen scriptural aids to devotion, &c. &c.

'The mechanical execution of the Book is worthy of notice. It is exceedingly neat and pleasing to the eye.'

s14 tf

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